YOUNG LADY'S

OWN BOOK

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Mary Baldwin

New Haven

H. Corbould. Geo. B. Ellis.

The sensitive mind discovers poetry every where it tastes whatever is picturesque in the objects of nature. All that is majestic and lovely here is to it a source of delight, and helps it to form a more just conception of him who is the Author of so much beauty.

Page 302.

THE YOUNG LADY'S OWN BOOK

We cannot question the superiority of intellectual pursuits to many of the usual ways of getting rid of time. Why should not the leisure of women be employed in storing and strengthening their minds.

Page 52.

PHILADELPHIA:

DESILVER THOMAS & Co.

EDWARD C. BIDDLE.

THE

YOUNG LADY'S

OWN BOOK:

A MANUAL OF INTELLECTUAL IMPROVEMENT AND MORAL DEPORTMENT.

BY

THE AUTHOR OF THE YOUNG MAN'S OWN BOOK.

As through the hedge-row shade the violet steals,
And the sweet air its modest leaf reveals,
Her softer charms, but by their influence known,
Surprise all hearts, and mould them to her own.

Philadelphia:
DESILVER, THOMAS & Co.
NO. 253 MARKET STREET.

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PREFACE.

THERE is too much truth in the common observation, that most of the books, prepared particularly for the use of the fair sex, are of rather a frivolous character. Trifling pursuits and empty recreations are frequently recommended to their notice; and whole volumes are sometimes employed in teaching young ladies the most elegant and fashionable modes of wasting their time, and unfitting themselves for the sober business and the inevitable emergencies of life.

The preparation of such books for their use is a very indifferent compliment to the ladies. It is assigning them a place in the scale of moral and intellectual beings which they neither deserve nor desire. They prefer instruction in those studies and pursuits which will elevate the character, and direct the mind to the most noble and useful objects; which will fit them for the station

they are destined to occupy here, and for the happiness which they ardently hope for hereafter.

In preparing the present 'Manual' for the use of young ladies, the author has been guided, not more by a desire to offer that which might be really and permanently useful to them, than by a profound respect for the female character—naturally prone, as he knows it to be, to all that is pure in sentiment and exalted in moral worth.

The materials of the work, which he has drawn from a variety of sources, have been selected with especial reference to actual utility. The directions for insuring mental improvement will be found consistent with the best authorities on the subject, and worthy of being treasured up to aid that great work of education which ends only with life; the hints on moral deportment and manners, and the instructions on the general conduct of life, in the relations most important to female happiness, namely, the social and domestic relations, while they approve

themselves to the unsophisticated minds of the young, will, it is believed, secure the approbation of every judicious parent.

At a time when frivolity and show are but too fashionable, the author has dared to prepare a work of a solid character for the use of young ladies. He humbly hopes that the public may find it executed in a manner worthy of the design. Having called in the assistance of some of the ablest writers on life, education, and manners, he will consider himself richly rewarded for the care he has bestowed in digesting and arranging their ideas, if the result of his labors shall meet the approbation of those who would award to the gentler sex what is justly their due, the highest advantages for intellectual and moral cultivation.

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THE

Young Lady's Own Book.

CAUSES OF FEMALE INFLUENCE.

Time is, in many ways, a reformer. It produces the same kind of change in the opinions of men as familiarity does in their feelings; it has a tendency to do away with superstition, and to reduce every thing to its real worth.

It is thus that the remains of the feudal system are everywhere disappearing,—that there is so much less of chivalrous feeling than there once was,—and that men act now, not so much from impulse, as from conviction.

It is thus, also, that the sentiment for woman has undergone a change. The romantic passion, which once almost deified her, is on the decline; and it is by intrinsic qualities that she must now inspire respect. There is less of enthusiasm entertained for her, but the regard is more rational, and, perhaps, equally sincere; since it is in relation to happiness that she is principally appreciated.

Domestic comfort is the chief source of her influence, and the greatest debt society owes her; for happiness is almost an element of virtue, and nothing conduces more to improve the character of men than domestic peace. A woman may make a man's home delightful, and may thus increase his motives for virtuous exertion. She may refine and tranquillize

his mind,—may turn away his anger or allay his grief. Her smile may be the happy influence to gladden his heart, and to disperse the cloud that gathers on his brow. And she will be loved in proportion as she makes those around her happy,—as she studies their tastes, and sympathizes in their feelings. In social relations, adaptation is therefore the true secret of her influence.

Where want of congeniality impairs domestic comfort, the fault is generally chargeable on the female side; for it is for woman, not for man, to make the sacrifice, especially in indifferent matters. She must, in a certain degree, be plastic herself if she would mould others. And this is one reason why very good women are sometimes very uninfluential. They do a great deal, but they yield nothing; they are impassible themselves, and therefore they cannot affect others. They proceed so mechanically in their vocation, and are so frigid to every thing beyond it, that their very virtue seems automatical, and is uninteresting because it appears compulsory. Negative goodness, therefore is not enough. With an imperturbable temper, a faultless economy, an irreproachable demeanor, a woman may be still far from engaging, and her discharge of family relations be compatible with much domestic dullness. And the danger is lest this dryness alienate affection which sympathy might have secured, and nullify an influence which might otherwise have been really beneficial. To be useful, a woman must have feeling. It is this which suggests the thousand nameless amenities which fix her empire in the heart, and render her so agreeable, and almost so necessary, that she imperceptibly rises in the domestic circle, and becomes at once its cement and its charm.

If it be then really her wish to increase her hold

on the affections, and to mature the sentiment which passion may have excited, let her not forget that nothing conduces more to these results than congeniality. Perhaps conjugal virtue was never more aptly panegyrized than in the following eulogy on a matron of the last century :—"She was a lady of such symmetrical proportion to her husband, that they seemed to come together by a sort of natural magnetism."

Domestic life is a woman's sphere, and it is there that she is most usefully as well as most appropriately employed. But society, too, feels her influence, and owes to her, in great measure, its balance and its tone. She may be here a corrective of what is wrong, a moderator of what is unruly, a restraint on what is indecorous. Her presence may be a pledge against impropriety and excess, a check on vice, and a protection to virtue.

And it is her delicacy which will secure to her such an influence, and enable her to maintain it. It is the policy of licentiousness to undermine where it cannot openly attack, and to weaken by stratagem what it may not rudely assail. But a delicate woman will be as much upon her guard against the insidious as against the direct assault, and will no more tolerate the innuendo than the avowal. She will shrink from the licentiousness which is couched in ambiguous phrase or veiled in covert allusion, and from the immorality which, though it may not offend the ear, is meant to corrupt the heart. And though a depraved taste may relish the condiments of vice, or an unscrupulous palate receive them without detection, her virtue will be too sensitive not to reject the poison, and to recoil spontaneously from the touch.

Delicacy is, indeed, the point of honor in woman.

And her purity of manner will insure to her deference, and repress, more effectually than any other influence, impropriety of every kind. A delicate woman, too, will be more loved, as well as more respected, than any other; for affection can scarcely be excited, and certainly cannot long subsist, unless it is founded on esteem.

Yet such delicacy is neither prudish nor insipid. Conversation, for instance, is one great source of a woman's influence; and it is her province, and her peculiar talent, to give zest to it. She is, and ought to be, the enlivener of society: if she restrains impropriety, she may promote cheerfulness; and it is not because her conversation is innocent that it need therefore be dull. The sentiment of woman contributes much to social interest: her feeling imparts life, and her gentleness a polish.

It is not, however, by effort that she will succeed, nor by mere volubility that she will render herself agreeable. Some women seem to think time lost when they are not talking;—and whether it be mere worldly tittle-tattle, or insipid sentimentalism, in which they indulge, they are equally impatient of listening, and equally anxious to engross. But soliloquizing is not conversation. In woman, too, an attempt at display is always disagreeable, and even brilliancy will not atone for it. It is thought bad enough for her to write octavos,—what must be thought of her if she speaks folios?

The charm of conversation is feeling; forgetting oneself, and sympathizing with others. It is not to shine, but to please, that a woman should desire, and she will do so only when she is graceful and unaffected,—when her wish is not so much to be admired as to contribute to the gratification of others.

And, for this purpose, she must bring into society

heart and mind. The one will teach her how to feel for those around her, the other how to adapt herself to them; and both will greatly contribute to her agreeableness. The insipidity of some women is attributable more to want of interest than of capacity. It is not because they have nothing to say that they say nothing, nor because they are deficient that they are trifling. They sometimes do not trouble themselves to be agreeable. They think that, if they look pretty, and are inoffensive, they fulfil their part; and they glide through life like tame animals, and are almost as indolent and as selfish. It is well, if, when they cease to be ornamental, they do not become as troublesome.

A woman should always do her utmost to please; and an expression of interest is often sufficient. To be a good listener, and to reply with ease, good sense, and good breeding, are the most requisite qualities for an agreeable companion: but the sealed lips, the vacant stare, and the abrupt transition, are equally rude and disappointing.

This indifference is inexcusable in those whose talent for conversation might be so easily improved. English women are proverbially silent; yet there is no reason why they should be so; nor why, because they are exemplary at home, they should be insipid in society. It is their boast that their education is superior: it is then the more to their discredit, when it fails in what is surely an important result. And if men are too apt to retire to themselves,—if *they* talk of politics and the chase, whilst dress and tittle-tattle are discussed upon the sofa,—may not their exclusiveness be, in great measure, attributable to the bad grace with which they are too frequently received? Might not the *gaucherie* of the one, and the insipidity of the other circle, be

often much relieved by a little more sympathy between them?

Again, to be agreeable, a woman must avoid egotism. It is no matter how superior she is, she will never be liked, if she talks chiefly of herself. The impression of her own importance can convey no pleasure to others: on the contrary, as a desire for distinction is always mutual, a sense of inferiority must be depressing.

If we would converse pleasingly, we must endeavor to set others at ease: and it is not by flattery that we can succeed in doing so, but by a courteous and kind address, which delicately avoids all needless irritation, and endeavors to infuse that good humor of which it is itself the result.

In women this is a Christian duty. How often should they suppress their own claims rather than interfere with those of others! How often should they employ their talent in developing that of their associates, and not for its own display! How invariably should they discard pretension, and shun even the appearance of conceit; and seek to imbibe the spirit of that lovely religion, of which sympathy is the characteristic feature, and humility the pre-eminent grace!

It is in this way that accomplishment contributes to the agreeableness of woman. The encouragement and cultivation of art seem, indeed, appropriate to her. Yet, perhaps, there is nothing in which she oftener errs. In this, as in other things, affectation spoils all. There is a theatrical manner about some women, which, to say the least of it, is an outrage upon taste. The gestures of the stage can never be appropriate in a private circle, nor are they becoming a modest female. She may copy the skill

but surely nothing else that belongs to the public performer.

There are other mistakes into which women may fall in reference to accomplishment. Some of them seem to imagine that it compensates for the want of all other attraction; and as it is their only charm, they are restless until it is displayed, and dissatisfied unless it excites admiration. Their happiness, or, at least, their affability, seems to depend on the success of their bravura, or the admiration excited by their tinting. Yet a mere display of skill contributes little to the agreeableness of society. However fond we may be of music or drawing, we should scarcely select a companion for her proficiency in playing a concerto, or her skill in laying on colors.

Women who are eager to exhibit are often careless of pleasing in a domestic circle: their talent must be kept as a gem for special occasions; and, if these are wanting, it is almost as useless. It is to attract notice; and when the great end of notice is attained, it may be laid aside. It is to captivate; and when the prize is secured, the fascination ceases.

But it is not to add another toil to the meshes of intrigue, nor to furnish coquetry with another means of allurement, that the talent of women is to be cultivated. Accomplishment is, indeed, a graceful and appropriate ornament; but it should be worn with ease, and should be rather the indication of an elegant mind than an intrinsic decoration. It should render a woman more agreeable both at home and in society, and should furnish her with one of those innocent and graceful refreshments which vary and relieve graver occupation.

It is seldom, indeed, that women are great proficients. The *chefs d'œuvre* of the sculptress need the polish of the master chisel; and the female pen-

cil has never yet limned the immortal forms of beauty. The mind of woman is, perhaps, incapable of the originality and strength requisite for the sublime. Even Saint Cecilia exists only in an elegant legend; and the poetry of music, if often felt and expressed, has seldom been conceived by a female adept. But the practical talents of women are far from contemptible; and they may be both the encouragers and the imitators of genius. They should not grasp at too much, nor be content with superficial attainment; they should not merely daub a few flowers, or hammer out a few tunes, or trifle away their time in inept efforts, which at best claim only indulgence; but they should do well what they do attempt, and do it without affectation or display.

Nothing is so likely to conciliate the affections of the other sex as a feeling that woman looks to them for support and guidance. In proportion as men are themselves superior, they are accessible to this appeal. On the contrary, they never feel interested in one, who seems disposed rather to offer, than to ask assistance. There is, indeed, something unfeminine in independence. It is contrary to nature, and therefore it offends. We do not like to see a woman affecting tremors, but still less do we like to see her acting the amazon. A really sensible woman feels her dependence. She does what she can, but she is conscious of inferiority, and therefore grateful for support. She knows she is the weaker vessel, and that it is as such that she should receive honor; and, in this view, her weakness is an attraction, not a blemish.

The appropriate expression of dependence is gentleness. However endowed with superior talents a woman may be, without gentleness she cannot be agreeable. Gentleness ought to be the characteris-

tic of the sex; and there is nothing that can compensate for the want of this feminine attraction.

Gentleness is, indeed, the talisman of woman. To interest the feelings is to her much easier than to convince the judgment; and the heart is far more accessible to her influence than the head. She never gains so much as by concession, and is never so likely to succeed as when she seems to yield.

Gentleness prepossesses at first sight: it insinuates itself into the vantage-ground, and gains the best position by surprise. Whilst a display of skill and strength calls forth a counter array, gentleness at once disarms opposition, and wins the day before it is contested.

And if gentleness contributes so much to the fascination of woman, elegance is no less attractive. A woman should be elegant, not only in manner but in mind. Manner is, indeed, generally symptomatic; but, as it may be artificial, it is no sure criterion of mental grace. It is the latter which is essential to true beauty. Without it, the fairest form disappoints and wearies. It is the radiance that sets off every other charm, and sheds on each its appropriate hue. It is tint and proportion. Yet it is more easily understood than defined, and better felt than expressed.

Taste is the true source of such elegance. As it teaches symmetry, so does it impart grace. Taste is the rule of elegance. There may be artificial forms; and these may or may not be agreeable to the proportions of taste: but taste gives the only true models, and every departure from them is an error.

Taste is susceptible of improvement, and elegance is the result of cultivated taste. As in art, the rude handler of the chisel may, in time, become a pro-

ficient in sculpture, or the most simple designer a master of the easel; so may the taste which refines the mind, and proportions the character, be equally disciplined and improved.

It is a great mistake to suppose that fashion is a criterion of elegance. The modes of fashion are entirely conventional, and are often as ungraceful as they are capricious. The lady, for instance, who anoints her head with tallow, and encircles her waist with the entrails of a cow, is irresistible in Ethiopia; and though we cannot sympathize with her admirers, we have no right to question their taste. Our own has been, at times, little better. We may smile at the strictures of the Spectator on the patches of his day; but the coiffure of this century has vied with the cushion of the last, and the dimensions of our own petticoats have sometimes seemed to threaten the reinstatement of the hoop.

But it is not in costume only that fashion is grotesque. In manner she is equally capricious. Elegance rests on immutable rules, but the versatility of *fashion* is proverbial. The euphuism of the Elizabethan court was but little more absurd than the mannerism which has often been as arbitrarily prescribed. Each may be in its turn a test of ton, or a passport to exclusive circles, or a mode as universal as the contour of a robe, and, from its sameness, as wearisome: but it has no intrinsic recommendation, and though it may obtain for a season, it must soon be cast off as an obsolete dress.

But breeding is quite a different thing. It is without affectation and without constraint. It is unobtrusive and unpretending. It is always self-possessed and at ease; for it knows its own place and its own relations. Its courtesy is not officious, nor are its attentions ever troublesome. Yet this

quiet and lady-like deportment, though it seems to imply no effort, is by no means an easy or a common attainment. On the contrary, we often see women who have lived much in society very deficient in this criterion of grace. And we can quite understand the remark of a really high-bred woman on a candidate for fashionable celebrity: "Yes; she is very pretty and very pleasing, but she wants repose."

Elegance is nature, but not rude nature;—it is unaffected but not unpolished. It copies natural grace, and corrects natural defects. Yet it is no servile imitator, for it studies suitability as well as simplicity. It does not, for instance, imagine that what is very pretty and playful in a girl of fourteen is equally becoming at thirty. Neither does it play the romp or act the groom, leap a five-barred gate, or affect the Di Vernon. Least of all does it indulge in that raillery, which is piquante, only because it is personal, and which amuses in proportion as it annoys. It has a respect for the feelings, and a tenderness even for the faults, of others; and as it never wounds, so does it never invite aggression.

It implies too feeling; and here again does it differ from the polish of the world. Selfishness is the bane of fashionable life. Every one is cold, for every one is selfish. What court could be more polished than that of Marie Antoinette? Yet selfishness was the predominating principle; and in the hour of trial, self-preservation the only aim. The *elite* of Paris paid, however, the greater compliment to sentiment, by assuming its language, whilst they were strangers to its real influence.

Nothing is more persuasive than feeling: it has a natural charm to which art can never attain.

Elegance is poetry in action. Imagination may

paint the heroine deficient in beauty, but never in elegance. It is this which diffuses, as it were, a halo round woman; which invests her with a romantic charm; and which more, perhaps, than any other attraction, renders her an object of interest Yet it is grace, not affected but natural, grace which tinges every thought, breathes in every expression, and regulates every movement,—which adorns the hearth, as much as the drawing-room, and which is habitual, because it is innate.

To be careless of elegance proves little anxiety to please, or little acquaintance with the susceptibilities of the heart. Man is very accessible to the graceful and the beautiful; and, however engrossed by higher pursuits, he seeks in the society of woman relaxation and refreshment. He wishes to find her the enlivener and sweetener of his leisure, as well as the sharer of his cares. And a sensible woman would be desirous that her address should furnish a recommendation, rather than a contrast, to her moral or mental worth.

Religion, far from disparaging elegance, gives new motives for its cultivation. The religious woman should endeavor to increase her influence that she may turn it to the best account: and, in this view, she will not consider what is ornamental as unworthy her regard. She will cultivate it as a means of persuasion, and will study to be agreeable, were it only from a desire to recommend her principles.

Christianity is itself full of grace. It is a refiner as well as a purifier of the heart:—it imparts correctness of perception, delicacy of sentiment, and all those nicer shades of thought and feeling which constitute elegance of mind. Why then, should piety and inelegance be associated? Or why should an absence of the graceful character-

ize religious persons so often, that awkwardness and even vulgarity are regarded by many as the usual concomitants of extraordinary seriousness?

Women of piety should not give occasion to such a reproach. They are not more devout, because they are ungraceful; nor more heavenly-minded, because they are deficient in taste. On the contrary, they imbibe more deeply the spirit of their lovely religion, when they carry its charm into the detail of life, when they are fascinating as well as faithful, and agreeable as well as good.

EMPLOYMENT OF TIME.

It was well said by a celebrated author, that many persons lose two or three hours every day for want of employing odd minutes. Pleasure and business occupy so large a portion of our time, that we ought sedulously to take advantage of every little interval for rational and valuable study. If we could resolve to employ in this manner the many though individually brief portions of our time, which we, by a perversion of sense and language, call *spare minutes*, how many advantages should we gain even in a single year!

To make the best and fullest use of our time, regularity is absolutely necessary in the arrangement of our pleasures and occupations, as celerity and attention are in our pursuit of them.

Were we to reflect upon the frightful havoc made in the brief period allotted to our existence upon earth, by slowness and want of methodical proceeding, we should be too much shocked to require any other incentive to improve our faulty

practices. Lassitude is said to have been introduced into the world by sloth; to which might be added, that those who waste most time are always complaining of their want of it.

Solon caused idleness to be punished by infamy, and deprived every father who neglected to give his son a trade, of the assistance which he might otherwise have had in his old age. But what need have we of heathen wisdom to guard us against waste or neglect of time? Holy writ expressly condemns it, and both by precept and narrated examples teaches us that it is in itself one of the greatest vices, and is, besides, the parent of innumerable others.

ORDER.

To do any thing well, we should do every thing regularly. Without order all things are hurried, and more time is lost in selecting what to do first, than with a proper arrangement would suffice to do all: hours are lost, duties neglected or ill performed, the temper ruffled, and, frequently, the most important interests irreparably injured.

Order is the parent of comfort and ease; but the perfection of order includes a perfect absence of all appearance of effort. A constant habit of putting the same things in the same places, and performing the same duties at the same times, will always enable us to find what we want, and do what is to be done, readily, pleasantly, and without any annoyance to others.

As an auxiliary, and a very powerful one, to order, we earnestly recommend to our young friends the practice of early rising. It is astonishing how

much may be effected by curtailing an hour or two in the morning from indolent and unnecessary indulgence. Whether as it regards health, beauty, or mental improvement, this practice cannot be too earnestly recommended.

How cheerful is the face of nature in early morning! and how pure and balmy is the breeze which fans the cheek of the early riser, and gives and preserves to it, that purity of breath, and bloom of complexion, which are the very perfume and essence of beauty!

But a more important consideration, which should have proportionately greater weight in inducing us to rise early, is the certainty, that our CREATOR *will call upon us for an account of our lives;* and that the time which is given to sloth will be charged against us as ill spent. Short as human life is, the sluggard renders it still shorter; and adds to the awfulness of his future account a new sin, in every minute of sluggish inaction and criminal indulgence.

MENTAL CULTIVATION.

THE grand use of an affection for knowledge, as to the point before us, is that of preventing idleness and dissipation, which it certainly does where such affection is properly regulated; and this cannot be repeated too frequently, nor pressed too powerfully. The human mind was made for action. In virtuous action consists its highest enjoyment. It will not, it cannot, continue long unemployed, especially during the sprightly season of youth. Even feeble age finds its principal delight in recollecting the days of juvenile activity, and rehearsing the enterprises which

distinguished that happy period. But now there are many young ladies, whose situation does not supply a sphere of domestic exercise sufficient to fill up that part of their time, which is not necessarily appropriated to female occupations and innocent amusements. What then shall they do with it, or with themselves, if books are not called in to their assistance? Pursue the inquiry in your own minds. Many of you, alas! are but too well qualified to pursue it, can but too well imagine the insipid, foolish, and pernicious expedients, which, under those circumstances, are daily practised for killing time and thought.

In truth, it cannot appear surprising to see those who have no notion of internal entertainment, hunting after fashionable diversions. For my part, I am only surprised, when those who, from a better education, have had opportunities of knowing what an extent and diversity of ideas and imagery, of information the most grateful to the mind, and of description the most affecting to the heart, may be found in a well-chosen library; when such, I say, do yet prefer to all this the hollowness and dullness which inseparably attend a perpetual train of public amusements, or private visiting.

But I am inclined to hope, that a preference so unjust and unwise, is seldom made by those last mentioned; that they who have tasted the pleasure of conversing intimately with the best authors living and dead, and from this happy commerce have contracted an intellectual turn, will not be often tempted to mingle with the unthinking crowd. When, for the sake of unbending the mind more entirely, and avoiding any unnecessary air of singularity, they do at any time join it; the same turn will contribute

to preserve them from the seduction of Vice and Folly.

It is not to be denied, that from the head to the heart, the distance, in a moral reckoning, is often immense; that between sublimity of idea and elevation of conduct there is no necessary connexion; that the finest sentiments and the grossest passions have been observed to meet in the same mind; that our first mother was betrayed by the pride of knowing; and that the height of capacity in Lucifer, only increased the fall of that son of the morning. All this is true. But shall we hence infer, that the desire of knowledge, well directed, and wisely applied, is not likely to produce any worthy impressions?

Imagine two young ladies, of whom, one delights in elegant and virtuous studies, the other in fashionable idleness. Will you say, that the former is equally in danger with the latter, of descending to vulgar or vicious pleasures? As familiarity with persons of refined manners may be expected to communicate a corresponding refinement, is it not probable, that intimacy with the most beautiful compositions will, in the same way, impart a beauty to the soul? And is there not ground to believe, that this will make her who is possessed of it, ashamed to allow herself in any thing unhandsome; even as it is reasonable to suppose, that she who has been genteelly bred, will disdain the thought of a low behavior? Or, because the natural tendency of things is sometimes crossed, will you say that it is therefore destroyed? Have you not heard that a rule is not overthrown, but rather confirmed by exceptions? Young people, we know, are often corrupted by bad books; and have we not likewise known them improved by good ones? She must be depraved and sunk indeed, who from contemplating the majesty and happiness of

Virtue in the best examples, together with the meanness and misery of Vice in the worst that history or poetry holds up to view, can go away, and in her own deportment counteract immediately the feelings of love and admiration for the one, of contempt and abhorrence for the other, which objects of this kind must unavoidably awaken. She, again, who should not perceive herself prompted to a prudent and amiable demeanor, or guarded against the contrary, by those pictures of discretion and excellence on one hand, of levity and futility on the other, with which sentimental and moral writers abound, must be absolutely void of decency, or of reflection. To instance but in one subject more; she must be wholly given up to trifles, that can pursue them with the same fondness, after having her imagination raised, and all her faculties expanded, by those wonderful representations of the works of God, which are contained in many books of philosophy and geography, voyages and travels.

But now represent to yourselves a young lady, whose understanding is utterly uncultivated. What is there to correct her passions, or to govern her practice? What is there to direct her in her choice of companions, and diversions; to guard her against the follies of her own sex, and the arts of ours; in short, to prevent her falling into any or every snare, that is or may be laid for her? Suppose her to have received from nature the seeds of common sense; do these require no attention to raise them? Or, is this most useful plant to be reared without aid of experience? But where, or how, is that to be obtained by a girl? Must she discover the wiles and wickedness of libertines by conversing with them? Must she learn how to defend against danger, by running into it; or how to avoid the blandishments

of pleasure, by having felt its bitterness? By men the knowledge of the world is commonly gathered in it. Very different from the situation of women is theirs in this respect; and they, it is to be apprehended, often purchase a little wisdom at a great expense. By entering into any company that tempts, engaging in any friendship that offers, or accepting of almost any creature that happens to court them, it is but too well known what mischiefs a number of our young gentlemen incur. A female that acts upon the same plan is lost; and she who would effectually escape dishonor and remorse, reproach and ridicule, must endeavor to know the world from books, to collect experience from those who bought it, and to shun misconduct herself by observing the calamities it has occasioned to others.

Mental acquisitions are of importance to your dignity and figure in life. Consider how many women are, in a discerning eye, lessened by their extravagant attachment to dress and toys, to equipage and ostentation; in a word, to all the gaudy apparatus of female vanity, together with the endlessly ridiculous, no less than frequently fatal consequences, which these draw after them. Consider how trite and childish sensible men must necessarily deem those arts that are daily practised on our sex by multitudes of yours; not to speak now of worse enticements. Consider the emptiness, insipidity, and inelegance of their conversation—how contemptible! Above all the rest, consider the jealousy and envy, the mean suspicion, and shameful malignity, to which we have seen the female breast enslaved, and frequently on the slightest foundation, frequently on no foundation at all—how debasing! Now from these evils the love of letters, with that liberal cast of thought which they are naturally calculated to

give, would, I am well persuaded, be one powerful preservative.

A young lady, so worthily and so happily engaged, will not find leisure for unnecessary trifles and idle parade; or if it were possible she should, a conscious superiority will enable her very much to despise them. Endowed with her powers of pleasing, she will not find herself reduced to the little tricks played off by many of her sex. In the company of her friends, she must ever appear with peculiar advantage. In other companies, where she least thinks of appearing, an agreeable tincture of intelligence, an easy correctness of expression, if it is proper for her to take any part in the discourse, will still diffuse themselves. Perhaps, too, she will deliver herself with a graceful, though modest freedom. Her letters, or any other composition that may fall from her pen, will be read with particular eagerness and approbation; her correspondence will be prized as an honor, and her acquaintance courted as a privilege; attention will hang upon her words, and respect follow in her train. Such a woman will know how to entertain and charm, beyond the duration of an hour. Is it carrying our ideas too far to say, that in all probability, an emanation of sentiment and spirit will be visible in her air and manner, that her mind will radiate in her eye? It may not always, but it will often. With regard to those vile passions before-mentioned, which arise from rivalship in dress, beauty, and the like; as she has learned to value herself on better things than the last, the first, by consequence, will not have the same hold on her soul; besides, I suppose her to have acquired an enlargement and generosity, which nothing but books, or knowledge of the world, or the principles of genuine piety, can inspire.

Of the two latter the operation is in some respects defective, without the concurrence of the former. How improving soever an acquaintance with life may be found on some accounts, there are instances in which it will hurt the feelings of the heart; if these are not from time to time softened and cherished by the more soothing representations of men and things, supplied by authors of a candid strain. Then it is to be remembered, that, in matters of religion, a zeal without knowledge has been often destructive, and is always hurtful. But suppose no such zeal to take place; suppose that meekness, as it certainly ought, makes a part, and a large one too, of the pious character of any woman, yet without the seasonings of a good understanding, without something of that salt and poignancy which are derived from writers of taste and learning, there will arise, in repeated intercourse, a sameness and a flatness that must diminish esteem, though they may not destroy affection. Add to this, that, on a variety of subjects, ignorance will inevitably produce a poorness and vulgarity of thinking, which, to persons whose views are nobler, will be rather disgustful.

In truth, the acquisitions we recommend would prevent or cure most of those little prejudices, and little passions, which often hurt the sex in the opinion of their best friends. Not to insist on what has been mentioned more than once, their astonishing prepossession in favor of public places, greatly owing to their want of something rational and agreeable to employ them at home; what shall we say of that absurd partiality, which they frequently show for well-dressed fops, who pretend indeed to admire them, but are too frivolous and conceited to admire any, in good earnest, but themselves! Surely a well-informed understanding would enable women to de-

spise such insignificance; and to give the preference to merit, and modesty, in a plain garb.

To what shall we chiefly impute that female curiosity, which has been so long, and in most instances so justly, a topic of satire? Is it possible that women could show that amazing eagerness to be acquainted with every minute particular in the life, character, dress, fortune, and circumstances of others, did they possess a fund of domestic entertainment and liberal conversation? The original principle, by receiving a right direction, might certainly be turned into a rich source of improvement, that would spread increasing lustre around you.

That aptness also to be astonished, alarmed, affrighted at trifling accidents, imaginary evils, or natural events ever so little unusual, which, when carried far, and frequently recurring, makes a young lady appear so silly, is often the effect of shallowness. Ignorance is prone to admire; and admiration readily swells into a passion, or sinks into a panic: whereas an enlightened mind is seldom wrought up to ecstasy, and seldom overwhelmed with terror.

The same reasoning will hold in relation to the incapacity of keeping a secret, with which your sex have been so often reproached. Those insignificant females, who are destitute of better ideas, will be naturally tempted to give themselves an air of consequence by communicating every piece of information which they happen to receive under the notion of secrecy. But the acquisition of valuable knowledge helps to remove this temptation, by conferring real importance, as well as by supplying fitter conversation.

Again, were women to contemplate the fatal consequences of avarice, ambition, vanity, luxury, the violence of love, and the fury of revenge, as appear

ing in the ruin of families, the devastation of provinces, and the fall of empires, is there not reason to hope, they would be less dazzled by those objects, and less affected by those occasions, that are apt to foment such propensities—propensities which, though in their case not so consequential to others, are yet many times extremely degrading, as well as pernicious, to themselves.

And then, that ignoble disposition to scandal, deemed, by many, one of the characteristic blemishes of your sex—you could not possibly indulge it so often, were you furnished with a sufficient compass of observation and sentiment, on subjects much more innocent, and surely not less interesting.—Not less interesting, did I say? How are you concerned with the faults of those with whom you have no connexion? or what call have you to remark upon them, farther than may be necessary to guard yourselves or others against their contagion, or their consequences? Are you vain of the wit and vivacity which you display on these occasions? Alas! what superior honor would candor, sweetness, and self-correction, reflect upon your characters! But those qualities are the offspring of self-knowledge, and a comprehension of what is truly beautiful and becoming in life. Let me persuade you, with all your improvements, "with all your gettings, to get" these two essential parts of "understanding." From them will result benefits innumerable. This amongst the rest; they will prevent I know not what affectations, to which many a pretty fool of your sex is easily exposed.

But why be at so much pains? You are under no kind of apprehension on those points; confident that, wherever you appear, you cannot fail of commanding regard; sure that, whenever you are pleased

to open those lips, which you have heard so frequently praised, every ear will be attentive, and every heart allured. Indeed! are you very confident, very sure?—Take care you be not disappointed. It is my duty to tell you, whether you believe it or not, that I have known many a man, who, in the company of women, has applauded that which he inwardly despised; and with hypocritical rapture listened to nonsense, where the speaker was handsome. Obsequiousness and adulation will attend on youth and beauty. But can you be contented with an incense so cheap? an incense offered to a face or to a shape alone; an incense that does not rise from the altar of the heart; an incense, in fine, that is lavished, with an undistinguishing hand, on every insignificant image that happens to be cast in a regular mould, and colored with a mixture of white and red? Where, alas! is your delicacy? Have you no ingenuous pride? Are you so very vain, (pride and vanity are different things) so very ignorant, after all the admonitions you have received, as still to construe flattery into approbation, and smiles into attachment? But I entreat you to reflect. When beauty and youth are gone, and go they will—what then? Why, then, all this adulation and obsequiousness will vanish with them; and if you are not adorned with attractions more substantial and durable, into what neglected things will you have the mortification to sink!

An accomplished woman can never become an object of neglect; she must always remain an object of distinction amongst her acquaintance. When she was young, she might please more; but as even then she pleased chiefly by her mind, she will therefore continue to please still. The discerning few at least will discover in her, beauties which neither the in-

roads of age, nor the ravages of sickness, can deface. When "declined into the vale of years," she will still, from the superiority of her character, stand forth an exalted figure. Sense and capacity, joined to worth and sweetness, are exempted from the condition of all things else; which is to lose their influence, when they lose their novelty. "The ornament of grace which wisdom will give to thy head," will not appear with less real lustre, when infirmity shall cause that head to shake. "The crown of glory which she shall deliver unto thee," will, in reason's eye, receive new dignity from gray hairs; or rather, according to our inspired author, those "gray hairs are themselves a crown of glory, being found in the way of righteousness."

Do you know a woman far advanced in life, but yet farther in virtue and understanding, who with mild insinuations employs them to render wise and happy those about her, especially the young; who for such in particular makes every kind of allowance, not forgetting those early days, when she too stood in need of indulgence; who, when her health will permit, takes pleasure in seeing herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports; and by a graceful complacency of look, and pleasing remainder of an ancient humor, to encourage and promote their harmless amusement?—Do you know such a woman? Then speak your opinion freely. Will this youthful circle be in any danger of despising her because she is old? On the contrary, will they not contend with one another who shall pay her most veneration, who shall stand highest in her affection? Can you conceive a character more respectable, and at the same time more amiable? What is there

good or excellent, to which she will not have it in her power to win them?

And now think of a decayed beauty, who in the height of her bloom, and the career of her conquests, trusted solely to that bloom, and never dreamt of securing those conquests, such as they were, by any thing more solid and abiding. Inexpressibly mortified that both are at an end, she would fain, if possible, keep up the appearance of them still.—How? By constrained vivacity, by a juvenile dress, by that affectation of allurement and importance, which we so readily pardon in the prime of life, but which in its decline is universally condemned as awkward and unnatural. Place her in the young assembly we have just supposed: there let her endeavor to sparkle, as in the days of old; there let her lay traps for admiration amidst the wrinkles of age.—How ludicrous, and how melancholy at the same moment! What girl, or what boy of them all, will not be struck with the impropriety? Every mark of decay, every symptom of change, will be traced and examined with acuteness. No part of her figure will be overlooked, not a single slip in her behavior forgiven: whereas, if, warned by the effects of time, she prudently gave up to her juniors all competition of looks and show, and studied only to make herself agreeable by her conversation and manners; there is scarcely one of those little critics that would ever reflect upon her years, or that would not be delighted with her good sense, and obliging deportment.—No, my young friends, nothing can save you from contempt at that period, if during this you are not at pains to improve your minds. She who is, shall, in one sense, and that the best, be always young.

If she continues single, and her situation, or her choice, should lead her to cultivate but few acquaint-

ance, amongst them she must ever be loved and valued. If she is married, and to a man of tolerable judgment, with tolerable temper, he will count himself happy in such an associate; he will even be proud of those talents in her which do honor to his election. I have ever remarked, that women of capacity and elegance have possessed the hearts of their husbands in a degree which is not common: I mean, where those husbands had any worth or discernment. You will easily imagine that I suppose the women in question too wise and too excellent, to affect superiority; or not to give their partners all the credit and consequence possible on every occasion. Between men and women there is seldom any rivalship in what relates merely to intellect; nor are the former ever much hurt by any conscious inferiority in that respect, where the latter do not show themselves, especially before company, arrogant or pretending.

I must not forget to subjoin how much the mental improvements, now enforced, will contribute to adorn and animate the companion, to direct and dignify the mistress, to accomplish the mother and the friend, to spread a charm over the whole matrimonial state, and to relieve those duller hours that are apt to steal on the most delightful condition of humanity.

INTELLECTUAL PLEASURES.

It is worthy your observation, that the Most High, having formed his rational offspring for a happiness more refined and noble than the indulgence of the senses alone, has wisely made the gratifications arising from thence in a great measure momentary. To

prolong these inferior enjoyments, is the laborious task of the slaves of appetite and fancy, in league with each other. But as it is undertaken in opposition to the design of the Almighty, and prosecuted in defiance of his laws, it must ever be vain. They only fatigue themselves in the attempt. From efforts beyond her scope and powers, nature will always recoil. Satiated with external pleasures, she turns inward. Experiencing there a void, which the whole system of matter cannot fill, she is prompted by an innate ambition to aspire after higher objects. Her spiritual faculties, and divine extraction, point her to the world of ideas. From hence, and from what may be called the *commerce of minds*, she wishes to derive her chief satisfaction. But you will easily conceive, that such commerce cannot be carried on to any extent, nor with any variety, without a competent store of the goods proper to it; those, I mean, which experience and reflection, genius and reasoning, discourse and memory, have accumulated and laid up in the writings of different ages, as in so many convenient repositories, for the use of all who are willing to avail themselves of this better wealth. Those who are not, must necessarily labor under much internal poverty. Accordingly, how do they strain to supply the needful demands of conversation when in company; and, when alone, how do they struggle to elude, because they cannot content, the cravings of the immortal mind! To the want of this provision, and the incapacity of sustaining the weight of their own spirits pressing upon them in solitude, must we not principally impute their impatience for all manner of entertainments, that may help to fill up the painful blanks of time, without any considerable expense of that which they can least afford—thought? But this expedient is merely temporary,

and extremely imperfect. Diversion long continued is drudgery; and still the soul falls back upon herself.

Now, if in the intervals of leisure you can with relish repair to books, you need never be at a loss. You may happily avoid, if you will, the toils of restless amusement, and the sighs of immoderate mirth. Excuse this last expression. Have you not sometimes proved the truth of Solomon's remark, that "even in laughter the heart is sorrowful?" Have you not now and then perceived a sigh to steal from you, when oppressed and exhausted by frequent bursts of merriment?—If she who is in love with reading should, on any particular occasions, be led into scenes of this kind, with what redoubled ardor will she return to silence and study! From the noise, bustle, and barrenness of modern conversation, with what exalted pleasure will she betake herself to the society of the celebrated dead, or of admired authors yet alive, where all is still, serene, and delightful! After being disgusted with the nauseous or the meagre diet, served up in most companies, where low scandal, or mere town-talk, supplies the place of urbanity and sense; how rich and regaling will she find that repast which her library is always ready to furnish!

There she will not fail of meeting with food of every different flavor, whether of a lighter or more solid substance, agreeable to her present inclination; at the same time that nothing is forced upon her, and that she is left at liberty, not only to vary the entertainment as often and as much as she pleases, but also to rise from it whenever she will. Historians, philosophers, orators, and poets, the best writers of every class, within her compass, are ever prepared to gratify, without constraint or ceremony, her intel-

lectual taste. Nor will they take offence at any preference which at any time she may be disposed to make. She can never intrude upon them at an improper season, nor appear to leave them with abruptness: and when she does leave them, instead of room for uneasy retrospect, the manner in which she has been employed will be productive of self-approbation. She will feel her soul nourished and strengthened, her spirits cheered and elevated, or collected and composed. The duties of life she will go about with fresh resolution, and a quicker apprehension of what becomes her. To congenial minds her attachment will be increased. With them she will enjoy, as often as she has opportunity, sentimental and friendly delight, the circulation of thought, the reciprocation of confidence,

The feast of reason, and the flow of soul.

And these, my friends, are satisfactions which depend not on youth, nor on the advantages peculiar to it: satisfactions which, in some respects at least, will grow with your growing years; and which, in every case, will survive the transient flower of beauty. Let me again remind you of the period of its decay. Of that period you cannot be reminded too often.

When it arrives, those hollow-hearted men that, for their own ends, now swarm around you with every semblance of love or admiration, will disperse like flies at the approach of winter. In a little time they will forget you, as if you had never been; or remember you only to say to every one they meet, how much you are altered. But what words can paint the desolation of her, who finds herself thus forsaken and despised, without any resource in her own breast?

I think I see her flying to her glass, day after day, to observe whether that flatterer will prove more constant. At first she is astonished, she is shocked, at the stupidity of those men, who can become insensible to a face or form like hers! But in a little time, that once soothing glass, which was wont to transport her with the reflected image of herself, begins to withdraw its flatteries too. She is alarmed and depressed. She seeks consolation from some low dependant, who, with a grave face and glowing accent, assures her, she is handsomer than ever; while the mercenary wretch secretly laughs her to scorn. Every artifice of dress, all the seduction of ornament, is studied and practised with more exquisite solicitude. She views herself on every side; the waste seems repaired. Her spirits rise; she is overjoyed. With renewed expectation she sallies forth: she dances her usual round; some one in pity tells her how well she looks: the evening is past in triumph. She returns home exhausted with the flutter. Next morning the mirror is consulted again. She is pale, sickly, faint; her eyes are sunk; the wrinkles appear—more than ever. Again she is startled, terrified, falls into a rage. The storm bursts on her domestics, spends itself, subsides. The usual methods are tortured, to make her up; and if some new expedient is suggested, that can better disguise Nature, and deceive the beholder—what a discovery! Thus between the vicissitudes of hope and fear, of exultation and despondence, on a subject to her weak unfurnished mind the most interesting of all others, she is miserably tossed; till by such repeated and violent perturbation, conspiring with the addition of years, she is consigned over to despair, the heart-overwhelming despair, of being never praised more for those unhappy charms which she at length perceives are beyond recovery lost.—

What young woman of reflection would not prevent such ridiculous distress? But, can you think of any way to prevent it, so efficacious, as the turning betimes your principal attention to your better part? That even in this way you shall become wholly indifferent, about the decline of an appearance which used to give your friends as well as yourselves pleasure, I will not affirm. But if so high a strain of philosophy be hardly practicable, still however I think you must acknowledge, that the advances of age will be supported much the more easily for such preparation. In the mean while, how many vexations, that harass and distract the greater part of your sex, will be thus obviated by you!

In truth, most of the grievances complained of by mortals are self-created. They proceed from that fondness of fancy, which gives consequence to trifles, or from those gusts of passion which produce agitation without cause. But, next to the power of religion, can you imagine any means of avoiding both so probable, as the wise and calm pursuits to which I would now persuade you? Permit me, my much-loved hearers, to succeed. Defer not, by the cultivation of your minds, as well as hearts, to lay in a store of enjoyment and comfort, such as you can repair to in secret, when all abroad is unsolacing and insipid.

Every thing external is hastening to change and dissolution. You yourselves are gliding insensibly down the current of time. Can you bear the thought of resigning your passage to eternity to the blind impulse of chance, caprice, and ignorance? Or, can you, like illiterate and incurious mariners, sailing by some beautiful coast, be satisfied to hurry along, without attending to the various prospects and numerous objects, which nature and art have spread

out before you; or without taking advantage of the best assistance you can find on your voyage, to improve whatever is instructive, or ornamental, and praiseworthy? Have you forgotten, that when landed on the blissful shore, your felicity will bear no inconsiderable proportion to your present attainments in knowledge; that the most enlarged understandings, where the dispositions have been of a piece, will be rewarded by the noblest discoveries; in short, that they who shine now in the fairest lights of wisdom, shall, like the more distinguishing stars of heaven, be crowned hereafter with superior splendor!

READING.

To read well, is to possess a most useful and agreeable qualification; and though reading is the earliest commenced branch of our education, few acquire that degree of proficiency in it which is attainable. Perhaps this partly arises from injudicious tuition in early life, but chiefly, we incline to believe, from self-neglect in more mature years. For the latter we can offer no remedy; for if any be ignorant of the great uses of reading, and the *constant* and careful practice which alone will acquire or preserve excellence in this accomplishment, their early education has been to so little purpose, that nothing that we could say would cause them to betake themselves to study.

But to our young readers, who wish to improve themselves, and for whose improvement and amusement we are diligently, and, we trust, not quite unsuccessfully laboring, some hints towards correcting erroneous, and acquiring judicious habits of

reading, will perhaps not be unacceptable, more especially as they will be brief.

1. Reading is neither more nor less than *speaking another's words for him;* consequently, unless you fully understand a composition, you cannot possibly read it even tolerably.

2. The first point then to be attended to, is to put yourself in possession of the author's sense, and also of his peculiar turn of expression, and general *tone of thinking;* for unless you have secured this possession, nothing but mere chance can enable you so to modulate your voice, and place your emphasis, as to convey to your hearers the meaning of *him whose words you are speaking.*

3. Bearing in mind *what* reading is, be careful to *read* as you would *speak;* that is, to speak the words of your author in the same key or tone in which you would speak words of your own expressive of the same feelings upon the same object.

4. A very arbitrary use is made of punctuation, and in many compositions, if you give to each stop precisely the pause which it technically represents, you will most assuredly neither do justice to your author, nor give any satisfaction to your auditors. A proper attention to the *sense* of your author, a judicious consideration of the *connexion of the sentences*, and a constant practical remembrance *that you are* SPEAKING *his words*, will infallibly direct you to proper pauses, and to correct modulation of tone.

5. In reading, particularly when the composition consists of long sentences, you should take advantage of every pause, however short, to inhale a sufficient supply of air to furnish you with breath to proceed to the next pause; and you should carefully practise the act of taking these inspirations

skilfully, avoiding any evident and audible exertions for that purpose.

6. Reading being essentially an imitative faculty, you will undoubtedly derive much benefit from attending to the reading of a skilful teacher. Much, however, must depend upon your own attention and perseverance; and you must be careful to derive instruction from others, rather in the general principles of reading, than in their particular application to practice; because every one has a peculiar manner and peculiar tones, and those which are very graceful in one person, would be equally ungraceful in another.

7. Assiduous practice, careful observation, and a constant recollection of what we now reiterate, that in reading a work, you are *speaking the author's words for him*, will give you such a proficiency in this important and delightful art, as will be highly creditable to yourself, and equally gratifying to your friends and associates.

ADVANTAGES OF A TASTE FOR THE BEAUTIES OF NATURE.

That perception and sensibility to beauty, which, when cultivated and improved, we term taste, is most general and uniform with respect to those objects, which are not liable to variation from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every beholder. But the emotions of different spectators, though similar in kind, differ widely in degree; for, to relish with full delight the

enchanting scenes of nature, the mind must be uncorrupted by avarice, sensuality, or ambition; quick in her sensibilities, elevated in her sentiments, and devout in her affections.

If this enthusiasm were cherished by each individual, in that degree which is consistent with the indispensable duties of his station, the felicity of human life would be considerably augmented. From this source the refined and vivid pleasures of the imagination are almost entirely derived. The elegant arts owe their choicest beauties to a taste for the contemplation of nature. Painting and sculpture are express imitations of visible objects: and where would be the charms of poetry, if divested of the imagery and embellishments which she borrows from rural scenes? Painters, statuaries and poets, therefore, are always ambitious to acknowledge themselves the pupils of nature; and, as their skill increases, they grow more and more delighted with every view of the animal and vegetable world.

The scenes of nature contribute powerfully to inspire that serenity, which heightens their beauties, and is necessary to our full enjoyment of them. By a secret sympathy, the soul catches the harmony which she contemplates, and the frame within assimilates itself to that without. In this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep, with pity; and the playful lamb, with emotions of tenderness and love. We rejoice with the horse in his liberty and exemption from toil, while he ranges at large through enamelled pastures. We are charmed with the songs of birds, soothed with the buzz of insects, and pleased with the sportive motion of fishes, because these are

expressions of enjoyment; and, having felt a common interest in the gratifications of inferior beings, we shall be no longer indifferent to their sufferings, or become wantonly instrumental in producing them.

But the taste for natural beauty is subservient to higher purposes, than those which have been enumerated. The cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the Author of all that is fair, sublime and good in the creation. Scepticism and irreligion are hardly compatible with the sensibility of heart, which arises from a just and lively relish of the wisdom, harmony and order subsisting in the world around us. Emotions of piety must spring up spontaneously in the bosom, that is in unison with all animated nature. Actuated by this beneficial and divine inspiration, man finds a fane in every grove; and, glowing with devout fervor, he joins his song to the universal chorus, or muses the praise of the Almighty in more expressive silence.

THE VALUE OF LETTERS TO WOMAN.

Opinion is now more than ever it was in favor of the diffusion of knowledge; and it is only to be expected that woman should profit by this enlargement of feeling. Not that the *blas bleu* is not as unpopular as ever; but as female acquirement has become more common, it attracts less notice, and its utility and importance are better understood.

Still, however, there is no possession, of which men are so tenacious, as that of learning. Perhaps it is because knowledge is power, that they are

therefore not disposed to share it with woman; or perhaps it is because, instead of improving it to good purpose, she sometimes only uses it as a plea for assumption.

It is to be feared that their reluctance is to be ascribed principally to the latter cause; for it must be allowed that literary ladies have not been always very prepossessing. The disciple of Woolstoncraft threw off her hat, and called for a boot-jack; and imagined that by affecting the manners of the other sex, she should best assert her equality with them. The female pedant appears in a disordered dress, and with inky fingers; and fancies that the further she is removed from feminine grace, the nearer she approaches to manly vigor. And we cannot wonder that, with such examples, men should prefer proficients in housewifery to smatterers in science; and that they would rather see on their wife's table Mrs. Dalgairns on Domestic, than Mrs. Marcet on Political, Economy.

But then there is no reason why female acquirement should be identified with all this folly. On the contrary, it is the tendency of real knowledge to make her sensible, as well as humble; and it is on this very account so valuable to women.

To produce, however, this good effect, acquirement must not be superficial. It is not the occasionally reading a review, or skimming a periodical, that will improve the mind, or afford us solid satisfaction. A very little knowledge gathered in this way enables a woman, indeed, to shine in conversation, and gives her the credit of being very intellectual; but she is at the same time conscious of the weakness of her pretension, and is not unlikely to endeavor to compensate by mere fluency for what she feels her deficiency in depth.

Women are by no means wanting in ready talent: their perception is very quick; and they are dexterous in applying the knowledge they possess. Thus they sometimes seem to make a rapid progress, and even to outstrip minds of greater vigor. But, on this account, intellectual discipline is, in their case, the more essential, that it may teach them how really to improve their talent, and that it may check an exuberance which is generally disappointing because it is precocious.

It is to superficial attainment that we may trace most of the mistakes which persons fall into with respect to literature. We are never so likely to be conceited as when we estimate our proficiency solely by the number of our acquirements. And this is not unfrequently the case with women. They know a little Latin, a little Italian, a little German, perhaps a little Hebrew, or a little Greek, and they immediately imagine themselves scholars. And they are not unfrequently encouraged in their belief by the flattery of their friends: for to construe a page in a classic author, to read a German play, or to quote a stanza of an Italian poet, is quite sufficient to establish their claim to superior talent. Can we wonder, then, that they should be a little prone to vanity, when so much is thought of very trifling attainments; or that they should be somewhat ambitious of literary fame, when it may be so easily obtained?

It was different with the ladies of an earlier century,—with the Moricæ, and Bilibaldicæ, and Blauresicæ, of whom Erasmus makes honorable mention. The daughters of More, and the sisters of Pirckheimerus, the associate of Edward, and the pupil of Roger Ascham, enjoyed, indeed, no common advantages. But what would the female *bel esprit* of the

nineteenth century think of maintaining a Latin correspondence with the first scholar of the age? Or what would our modern blue-stockings make of a dialogue of Plato, or a play of Sophocles? Or, to refer to a later period, how would our lady philosophers solve a problem in the "Ladies' Diary?"

Literature, indeed, was a rare accomplishment amongst women of former days; but when they did attempt it, they were satisfied with no ordinary proficiency. It is a pity that their industry and good sense are not oftener imitated; for, though we may not wish all women to be, like them, Grecians, or mathematicians, we cannot question the superiority of intellectual pursuits to many of the usual ways of getting rid of time. Why should not the leisure of women be employed in storing and strengthening their minds? Why, if they are spared the fatigues of active life, should they be debarred from the pleasures of literature? The lives of too many of them are spent almost in idleness, and the alleged inappropriateness of intellectual pursuits furnishes a plea for listlessness and trifling. They fancy themselves not called to mental exertion, and they, therefore, throw away their time in frivolous occupation, or still more frivolous amusement. Passant la moitié de leur temps à ne rien faire, et l'autre moitié à faire des riens. But though all may not have taste or capacity for the higher branches of learning,—all may not be able to paraphrase Job, or to translate Epictetus:—yet there are few who may not improve their talents, and would not be much more agreeable, as well as useful, if their minds were cultivated and enlarged.

There are some branches of knowledge which are strictly feminine, and from which there can be no reason for discouraging the sex. We may doubt

the appropriateness of the crucible and the blow pipe, or may wish the fair naturalist a better employment than breaking stones; but what is so calculated to embellish and refine the mind, as the *belles lettres* of every age and country? Only we should be always on our guard against imperfect attainment, and against making the enlargement of our sphere an excuse for being rambling and desultory.

There is a mistake with regard to languages into which women sometimes fall. They imagine that they cannot know too many tongues; and they forget that it is chiefly as a key to literature that these are valuable. Thus, when they have mastered one or two books, they are only anxious to pass on to another continental dialect. And yet, if the labor lavished on verbal criticism has sometimes been regarded as mis-spent, how much more so is that which tends to convert the mind into nothing but a dictionary! It is not with a view of accumulating words, but of acquiring ideas, that it is useful to be a linguist.

But we are all apt to estimate acquirements by their rarity, and to neglect what is easy and essential, for the sake of what is more difficult and uncommon. A young woman, for instance, will attempt Dante, who cannot construe Metastasio; and, what is infinitely worse, will puzzle herself with German inflections, before she is familiar with Lindley Murray. We have heard of a lady, who, when at a loss how to spell a word, put a dash under the questionable letters, that, if wrong, they might pass for a joke. Modern education ought to prevent the necessity of such expedients; but even where women are adepts in orthography, they are not always so in punctuation: though they may

affect to be linguists, it by no means follows that they are good English scholars.

It is most important, not only that the mind should be well informed, but that there should be a taste for literature; and that knowledge should be appreciated for its own sake, and not merely as a distinction. The superiority of cultivated women is, in every thing, very apparent. They have been accustomed to think, and to discriminate, and their opinion is not a mere momentary impulse. Their sphere, too, is enlarged,—they are not so much actuated by selfish feelings, or so liable to receive partial, and consequently erroneous, impressions. They view every subject more calmly, and decide more dispassionately, and are generally more correct in their own sentiments, and more liberal to those of others.

It is mediocrity that is intolerant and opinionative. A woman who, without reflection, takes up the views of others, is peculiarly accessible to party spirit; and this is one reason why women, in general, are more zealous partisans than the other sex: their minds are more contracted, their knowledge more confined, and their prejudices stronger. We can quite understand the strictures of Addison on the female sectarists of his day; for, though we have no patches now to mark our distinctions, the spirit of party is equally exclusive.

As a corrective to this, as well as a preservative from error, letters are very useful, and in this view, perhaps, almost as much so to women as to men; especially now, in these days of progress, when every class should be prepared for its advance, and when even the female mind should be strengthened for the increase of light. What an easy dupe to empiricism or design is a half-educated woman!

With sufficient acquirement to be vain, and sufficient sensibility to be soon imposed on, she may be easily seduced from principles which she has received only on the authority of others, and which she is therefore ill prepared to defend. It was want of knowledge, of which the priest of Rome availed himself, when he assailed the female devotee with all the appliances of his superstition, and prevailed on her to forsake real duties for the quietism and asceticism of the convent. And it is want of knowledge, of which the modern heretic equally makes use, when he too "leads captive silly women," and finds none so accessible to his influence as the weak, the sensitive, and the unenlightened.

Piety may be misguided, though it cannot be excessive: and the female mind, constitutionally less stable than that of man, needs especially the ballast of sound knowledge and good sense. It is apt to pursue opinions to extremes, and to allow too much to its favorite bias; and on this account an accurate acquaintance with truth is the more essential.

No character commands more respect than that of the religious and cultivated woman; and it is to the credit of the sex that letters and religion have usually been associated. We dwell with pleasure on the piety of Lady Jane Grey, if that of Elizabeth be questionable. And we may surely hope that she, who, when copies of the Scriptures were still scarce, presented the Hebrew Pentateuch to a scholar too poor to buy one, could herself appreciate the sacred gift. Neither can we forget more recent examples. The names of Russell and of Hutchinson, of Rowe, Chapone, and Smith, of the amiable authoress of Father Clement, and of the revered Hannah More, are together treasured in our minds

as happy reminiscences of the union of female piety and accomplishment.

We cannot, indeed, for a moment question the advantage of letters to a religious woman. They afford her occupation, refresh her mind, and increase her power of usefulness. Religion itself is an intellectual as well as spiritual exercise; and its doctrines, though level to ordinary capacities, involve the highest speculations. They inform and discipline, as well as spiritualize the mind,—and it is delightful to observe the intelligence of many who have no other teacher.

Neither can we suppose that men are altogether averse to female literature. They would not, especially when they are themselves superior, wish to encounter, even in a female companion, the contractedness of ignorance, or the ineptitude of folly. They can have little pleasure in associating with those whose only conversation is *médisance* or gossip.

Rather would they desire to meet in a domestic circle a companion who could sympathize, if not participate, in their higher pursuits, who could appreciate literary excellence, and taste intellectual pleasure, and to whom knowledge had given elevation and refinement.

Nor would her accomplishments, in any degree, indispose her for active domestic duties. Order is the symptom of a well-regulated mind, and the woman, who has felt the importance of interior arrangement, will scarcely be indifferent to her *ménage*. And if experience has ever seemed to militate against this conclusion, the exceptions may be attributable to nature rather than education, and have probably proceeded from a constitutional defect, which intellectual discipline may have, in some

degree, amended, but which it has not been able altogether to correct. Disorder is the accident, not the consequence, of talent; and, as it is the more conspicuous, so it is the less excused when accompanied with mental superiority. The irregularities which proceed from indolence or frivolity receive far more indulgence.

Censorship is, indeed, always severe on female talent, and not unfrequently is a woman prejudged a slattern, because reputed a genius. Slovenly attire, an ill-conducted household, and an ill-arranged table, are in the minds of many identified with female acquirement. Yet lighter accomplishments may be the more likely cause of such disorder; and she who has spent her life at her harp, or at her frame, will be less disposed to active duties than one to whom exertion is habitual. If the woman of mind bears with equanimity petty vexations,—if she lends a reluctant ear to family tales,—if she is not always expatiating on her economy, nor entertaining by a discussion of domestic annoyances; she is not the less capable of controlling her household, or of maintaining order in its several departments. Rather will she occupy her station with more dignity, and fulfil its duties with greater ease.

At the same time she should ever bear in mind, that knowledge is not to elevate her above her station, or to excuse her from the discharge of its most trifling duties. It is to correct vanity, and repress pretension. It is to teach her to know her place and her functions, to make her content with one, and willing to fulfil the other. It is to render her more useful, more humble, and more happy.

And surely such a woman will be, of all others, the best satisfied with her lot. She will not seek distinction, and, therefore, will not meet with disap-

pointment. She will not be dependent on the world, and thus she will avoid its vexations. She will be liable neither to restlessness nor *ennui;*—but she will be happy in her own home, and by her own hearth, in the fulfilment of religious and domestic duty, and in the profitable employment of her time.

HAPPINESS.

In this world all are professedly engaged in the pursuit of happiness; yet all complain of the vanity of their undertaking. The wisest of men, having essayed all the luxurious arts of enjoyment, declared all earthly pleasures to be mere vanity and vexation of spirit; and undoubtedly the wisest of men was right. We are all endowed with sufficient self-love, but it unfortunately happens, that, as was pithily and truly said by a celebrated philosopher, *our Self-love labors under a mistake.*

Perfect happiness is to be found only in the eternal presence of God; but we actually avoid even that imperfect happiness of which the human state is susceptible, by the very methods which we take to secure it. To avoid all sinful and all useless pursuits; to be temperate in our pleasures; to be exact observers of the most *rigid* order in all that we do; and to leave no portion of our time without its portion of employment, is the certain, as it is also *the only*, road to so much happiness as is consistent with our brief and chequered existence. We ought ever to consider this life as but the road to an eternal life, and to employ every moment of it so as to fit ourselves for the awful and certain transition. If we live thus, employ ourselves constantly, methodically

and *well*, we shall know nothing of that painful vacuity of soul, which is more terrible than death itself: for whole lives thus employed, instead of affording occasion for remorse, disgust, weariness, or regret, will be like a smiling and productive field, whose crop will be all that is earthly of that universally pursued, but seldom gained object,—HAPPINESS.

FEMALE EDUCATION.

IT is a good sign of the advance of society when attention is paid to the education of women. The youth of the other sex commonly monopolize all the care of a rude people, and the female child is left to acquire as she may the little menial arts, which are to be her perpetual and exclusive employment. And even when war and the chase have given place to intellectual pursuits, it is long before woman reaps the advantage. Her beauty is still considered her sole claim to regard, and her mind is thought incapable of culture, or not worth the pains.

The increased attention bestowed upon female improvement is a proof of the superiority of the modern to the ancient civilized world. We hear of one or two gifted women in Greece and Rome,—of Sappho, and of Aspasia, and of Porcia; but the generality were consigned to the distaff, and were never thought of in connexion with any more elevated employment.

One might almost say, at present, that the error lies in the contrary extreme;—not that too much thought or pains can be bestowed on female education, but that too much is sometimes attempted in it, and too much expected from it. Education is indeed very influential, but it cannot do every thing.

It may mould, but it seldom transforms, character; it may evoke, but it cannot originate; it improves, but it does not create. And as with regard to religion, education can do nothing without a higher influence; so, in other respects, its operation will be much affected by constitutional bias and natural capacity.

However contrary to the theory of some, it is very evident that there is an innate moral and intellectual bias, which contributes greatly to the formation of individual character. It is in the mind as in the body; there is a peculiarity in each which no training can take away, which is observable, not only in those pre-eminently distinguished, but in all. For all have their peculiar aspect, as well as their general resemblance; and we need not be indebted to physiognomical or phrenological science for a truth which experience and observation sufficiently discover.

It is, perhaps, one of the faults of modern education, and especially of that of women, that this difference is sometimes overlooked. There are now a system and a routine, to which every girl must be subjected. A few years ago, this was by some extended even to bodily discipline; and we have heard of delicate females being sent out with their brothers with perforated shoes, that they might be inured to hardships, which they would probably in after-life never have to encounter.

The folly of such conduct was evident from its results: it was a mania that lasted only for a while (till Emile was forgotten;) but it is easier to discern a physical than a moral error, and much easier, too, to correct it.

We may often see instances of a similar mistake in the intellectual treatment of young people of the

present day, especially in matters of mere taste. Yet, in these, we must allow that nature is peculiarly arbitrary. There are some who can see no beauty in a Claude,—there are others who can hear, unmoved, the death-song of Weber; still music and painting are deemed so essential, that every young woman must handle a pencil, or strike the harp How many a poor girl is, in this way, doomed to symphonize three or four hours every day, to play without an ear, and to sing without a voice; and, after many years of irksome drudgery, to discover that her soul was not tuned to harmony, and that all her meritorious exertions cannot supply natural defects!

Music and drawing are very delightful, but they are surely not essential. A woman may be very good, very clever, very pleasing, without them; nay, much more pleasing than when she is, as it were, forced into their service, and made to affect a taste. For then there will be a perpetual display of some labored studio, or some double octave bravura, the only merit of which is its painful execution. And for a woman to play and draw only a little is equally distressing to her friends and to herself; for they are constrained to admire, and she to execute, in spite of the consciousness of insincerity on the one hand, and of failure on the other.

The loss of time which these useless efforts involve is, perhaps, their least evil. To force the inclination in things indifferent has a bad moral effect. Constrained studies are seldom successful; and, frequently, the error is universal, and pervades the system. Certain things are to be acquired, certain rules observed, whatever be the ability, taste, or temper. Natural inferiority, instead of feeling itself assisted, is, not unfrequently, wholly discouraged by

this unbending routine; and the innate and peculiar talent, if such there be, languishes for want of culture. Still more lamentable is the effect on disposition. How often is irritability the consequence of wounded sensitiveness; and how often does the severity which may be requisite to restrain the impetuous, freeze and paralyze the diffident and tender! Many a gentle spirit has been crushed; many a feeling heart chilled; many an amiable disposition rendered fretful and peevish, by a want of sympathy in instructors.

It would be far more wise to study the peculiarities of temper and talent, and to adapt our treatment accordingly. It is surely not desirable that the characters of all young women should be as uniform as is their hand-writing; and it is as absurd to attempt universal conformity of mind as it is of mode. To make no allowance for moral and intellectual difference is, indeed, a greater mistake, than for a little woman to adopt a French coiffure, or a plain woman a conspicuous dress, merely in compliance with fashion.

On the other hand, how much may be effected by a tender and judicious treatment! How may the timid be encouraged, and the languid stimulated, and the latent spark of genius fanned! How may even the dull be roused to exertion, and be made to feel, at least, sympathy in what is refined and intellectual!

Adaptation is indeed the great secret in education; —adaptation to circumstance as well as to character, and, one might almost say, to inclination, as well as to ability. For, though there is a danger in over-indulgence in this respect, there is even more danger in over-restraint; and if the favorite exercise of the mind be not prejudicial, it is surely better to en-

courage and direct than to thwart it. It is, as in the choice of a profession;—few rise to eminence whose wishes are counteracted,—so few attain proficiency in that to which they are strongly disinclined. And though this may be but an excuse for indolence, and, of course, must, in such cases, be overruled, it may, too, be an intuitive instinct, whose intimations, at least, merit attention. For as the appetite often points out what the stomach will bear, so the taste often indicates what the intellect will master.

The education of women should, of course, be strictly feminine. Yet this affects more the manner than the matter of instruction; for it is not so much what is taught, as the way in which it is taught, and the use made of it, that determines character. Knowledge, in itself, has no tendency to make a woman unfeminine, any more than it has to make a man proud; but it is the self-sufficiency which is sometimes instilled as its accompaniment, which produces assumption and conceit in the one case, and arrogance in the other.

Perfect acquirement demands time and application; and it has this good effect, that while it satisfies and fixes the mind, it does not cheat it into a false estimate of its own powers. On the contrary, superficial knowledge dazzles by the rapidity of its attainment; and while it impresses us with a notion of our own superiority, leads us to despise those who have travelled by slower steps. It is thus that young women sometimes entertain an overweening idea of their own talents. They are, as the phrase is, well educated; that is, they have been taught a great many things, and they think to impress others with the same opinion of their proficiency with which they delude themselves.

It is, indeed, no wonder that young women should be so very clever now-a-days. There are so many helps to learning, and steps to Parnassus. There are so many pioneers to level the way, that it is a libel any longer to call it steep. If grammar be dry and abstruse, its necessity is superseded;—if the dictionary be irksome, there is the interlined translation;—if the classic author be obscure and ponderous, there is the lucid paraphrase, and the elegant abridgment. Be the nut ever so hard, the kernel is extracted. Our very babies may suck the sweets of Froissart, Robertson, and Hume, and follow with infantile curiosity the retreat of the Ten Thousand.

Youth is now such a very busy time. There are so many languages that must be learnt; so many accomplishments that must be mastered; so many sciences with which we must be familiar. A little while ago, French was a rare acquirement, but what girl now does not sigh with Filicaja, or weep with Klopstock? The versatility of female talent, is, indeed, abundantly improved. Master succeeds to master, and class to class. The day of the scholar, like that of the instructor, is parcelled out into hours; and the sixth portion of each, which is cribbed by the former to run to a new pupil, is not unfrequently all that is allowed to the latter to prepare for a new teacher.

It is well that mechanics can assist; that the inclination of the hand may be given by the cheiroplast, and the intricacies of time defined by a pendulum, and the problems of perspective resolved by a lens. Could the modern school-room be preserved like the saloons of Pompeii, it might pass in succeeding centuries for a refined inquisition. There would be found stocks for the fingers, and pulleys

for the neck, and weights and engines of suspicious form and questionable purposes; and, in spite of all our vaunts of philanthropy, we might pass in future ages for the inventors of ingenious tortures.

But for what end is all this apparatus? It is certainly very right that knowledge should be simplified, that the child of the nineteenth century should profit by its illumination, and that little girls, instead of poring out their eyes at embroidered frames, should be treated as moral and intelligent beings. But where there is such over-feeding, is it possible that there can be digestion? Where there is such an anxiety to impart brilliancy, is it not for display rather than for use?

It is quite different with boys. They are still kept, for the most part, to their old drudgery. They must still fight their way through classic lore, through crabbed grammars, and corrupt texts; they must still go to Aristotle for logic, to Newton for science, to Thucydides and to Livy for history; and though they are assisted in their difficult path by the labors of past and present generations, they must still work hard before they can reap the fruit. And better far that they should do so; that they should encounter the fag of the student before they can carry off the glory of the scholar.

It would be well if the same principle were acted on with regard to girls; if their education were more solid and less flashy, and if, instead of sipping like butterflies at every flower, they laid in a store of useful learning for future use. For it is not to glitter in a sunbeam, and display a ceaseless variety of gay and gaudy colors, that woman should be educated, but to occupy her station with grace, and to fulfil its duties with humility.

Yet this is often too much forgotten in the whirl

of employments which constitute the education of many young women. They are allowed no time to think. They acquire mechanically; and the object proposed to them is, not the satisfaction resulting from knowledge, nor its intrinsic value, but to outvie their compeers, and to shine in society.

A little girl is in this way often, from her infancy, trained to exhibit. She competes for the prize in the morning concert, and glitters in a silver medal, the envy of her class. In the evening she shows off to an admiring circle, and her little heart dances time to her fingers, as she listens to the applauding whispers which her execution evokes. Her infantile sketches lie upon her mother's table; and when she is summoned from her school-room, it is to play her last concerto to Mrs. A., or to show her portfolio to Mrs. B. And can we wonder that the same habits should continue? *Mauvaise honte* will, indeed, seldom incommode her: she may think it interesting to affect a tremor, or she may be really disturbed when a more gifted competitor carries off the palm; but her own success will ever be her object, and she will be continually on the look-out for opportunities of display. Good sense or natural diffidence may correct the error; but if the modest blush ever mantle in her cheek, if she ever shrinks from exhibition, it is not her education which is in fault.

May we not to this system ascribe many of the errors of future conduct? May we not trace its effects in the different developments of female vanity? Exhibition becomes a habit which is not easily thrown aside; and its desire must, in some way or other, be gratified. It not unfrequently continues even when a better principle has been infused, and leads even religious women to step out of their sphere, and to be as ambitious of display on spiritual

subjects as others are on worldly ones. And this it is that sometimes makes them not unwilling to be themselves the propagators of new opinions, for they are more anxious to attract attention than scrupulous as to the means of doing so. It is hard to give up what we have been from our infancy accustomed to, to forego a cordial which has been so perpetually administered, to be content with a quiet fulfilment of duties which bring with them no notoriety, when we have been always fed by the stimulus of praise. Yet such duties are a woman's province, and for these she should be educated. It is no more desirable that she should shine in religious debate than that she should glitter in a gay assembly; and if the latter be vain or unprofitable, the former is unsuitable and unfeminine.

But we are too apt to overlook the end of education,—that it is the formation of character, not the mere acquirement of knowledge, that is its legitimate purpose.

What a woman knows is comparatively of little importance to what a woman is. Let her mind be enlarged, and her information accurate; let her excel, if possible, in all that she does attempt, and we would find no fault with her if her accomplishments be but few.

How delightful it is to meet with such an one, whose mind is well stored with useful information, who is capable of tasting intellectual beauty, and of deciding with discretion in the emergencies of life, and who is, withal, destitute of pretension. And, on the contrary, what a sad specimen of folly it is, when a young woman is taught all conceivable accomplishments, and when their very number precludes the possibility of proficiency in any. She can trace Chinese figures in black and white, sketch

butterflies in Indian tinting, accomplish a few romances on the guitar, a few waltzes on the piano forte; she talks bad French, and worse Italian: but she has no taste, no love of knowledge, no real desire for improvement; her mind is a mere blank; she might as well have been employed (like her grandmothers of old) in copying receipts in half-text, or working Adam and Eve upon a sampler.

It is the same in every thing. Lessons are considered the sum of education. And though it is certainly very right to have a *memoria technica* for dates, and a rhyme for the signs of the zodiac; there is more to be learnt in history than facts, and in science than terms. It is the use and application of knowledge that demand our chief attention.

What a mistake is the system we complain of with regard to religion! Yet, even in serious families, there is often too much of dry routine in religious instruction. It is communicated too much as a task, which is to be learnt, repeated, and then thrown aside. Whereas the principle should pervade every thing. Religion should be the star to gild the young child's path, and to give zest even to her little pleasures. It should be the sunbeam to warm her tender heart, and cause it to expand towards its Creator. It should be the spring, the paramount influence, the guide, the incentive. It should be inculcated with all the affectionate sympathy of its Divine teacher, and applied with all that gentle earnestness which wins and subdues the infant mind, and chains it with the cords of love to its instructor.

We may make the Bible a class-book, and weary our children with Scripture, but we shall never make them love religion in this way. The probability is, that when the school-room trammels are thrown off,

they will throw aside its instructions, and will scarcely think themselves fully emancipated till they have forgotten all that was taught there.

Youth is the season for fixing habits. We are very careful that our children should acquire no awkward tricks, that their figures should be correctly modelled, their manners well formed, and their movements gracefully regulated; but we are not always sufficiently careful as to the habitual tone and temper of their minds. Yet do we not find that the propensities that are the soonest acquired are always the most inveterate, and that the bias, the taste, the complexion, the temperament, are, for the most part, determined in very early years?

To induce the love as well as the habit of occupation,—to excite an interest, at the same time that we accustom to study,—should be our continual endeavor; and, whilst we deprecate the charlatanism that would teach every thing by cards and counters, we should relieve, as much as possible, the irksomeness of the task. And this can only be done by being ourselves in earnest. Nothing is so infectious as enthusiasm of all kinds, and especially to young people. Children naturally imbibe the feelings of their parents. The little girl who is brought up in the country, and who sees those around her interested in its occupations, dreams of snowdrops and primroses, and thinks no plaything so delightful as a spade and a parterre. And, in like manner, if she is sure that her instructors themselves care for her progress, if she can believe that they sympathize with her, she naturally shares in their ardor, and almost intuitively acquires whatever they may wish to teach.

We may learn in this, from our Divine instructor. He became man that he might teach men; and we

must identify ourselves with our children, if we would gain their interest. We must condescend to their little emotions;—sympathize in their simple impressions, recall our own young feelings, and live over again our early years, if we would mould them to our wishes, and make them regard us as their friends. Nor does this require so much devotion as might be imagined. Some mothers err a little in this respect. One would scarcely find fault with a parent for giving up too much time to her children; yet children are not the only objects of a mother's regard, and by her making them so, she may in some measure defeat her own wishes. The probability is, that she will render them selfish and dependent, and disqualify them from coping with those who have been nurtured with less tenderness. For as the skilful gardener knows when it is better that nature should do her own work; so does the judicious parent feel that children should sometimes be left to try their own strength, and should neither expect nor need assistance.

It is the fault not merely of indulgent, but of over-anxious parents, to treat their children too much as first objects. This is evident from their earliest years. And the little creatures are very quick at discerning their own importance. Their sayings repeated, their talents lauded, their pleasures studied. They are suffered to interrupt and to interfere; and, though we cannot perhaps say that they are rude, we must feel that they are very troublesome. And where this treatment is pursued in childhood, it is generally continued in adolescence. The young people are the perpetual theme; their success is blazoned as if it were without precedent,—and we are wearied with hearing of their prizes or their prospects. Yet all this must have a very bad effect

upon their future character; for they soon fancy themselves all that their partial friends imagine,—and then they must either learn a bitter lesson from a harsh and censorious world, or prop themselves up in their own good opinion by an extra portion of conceit.

It is, of course, the first care of religious parents to prepare their children for their eternal state; but it is by fitting them to fill their relations here, that they will best educate them for immortality. Besides the mere communication of religious truth, of what importance is it to regulate the temper, and to direct the mind! How many pious persons have cause to regret their own inconsistencies; the consequence, perhaps, of irritability contracted in childhood, which in maturer years it is very difficult to correct! How often have they to lament their own inertness, the natural effect of early indulgence, which wastes and deadens the intellectual faculties, and disqualifies them for future effort! And though they may struggle against such evils, and by Divine Grace may be able to overcome them, they always find that bad habits are their worst enemies, and that it is much more easy to discern than to correct them.

Amiability, intelligence, and an absence of affectation, are the most delightful features in female character; and those which, next to religious principle, it is the business of education to impart. And if we would wish our children to be loved as well as admired, and esteemed as well as loved; if we would render them happy here, fortify them against the changes of life, and fit them for its close, we must endeavor to engraft these qualities upon the solid basis of Christian truth. Religious parents will, of course, always look to a higher influence,

and will feel the inadequacy of all human effort; but they will nevertheless, diligently sow the seed, in humble hope; or rather, in full assurance that it will be watered from above.

ON THE STUDIES SUITABLE FOR YOUNG LADIES.

Every woman should consider herself as sustaining the general character of a rational being, as well as the more confined one belonging to the female sex; and therefore the motives for acquiring general knowledge and cultivating the taste are nearly the same to both sexes. The line of separation between the studies of a young man and a young woman appears to me to be chiefly fixed by this,—that a woman is excused from all professional knowledge. Professional knowledge means all that is necessary to fit a man for a peculiar profession or business. Thus men study in order to qualify themselves for the law, for physic, for various departments in political life, for instructing others from the pulpit or the professor's chair. These all require a great deal of severe study and technical knowledge; much of which is nowise valuable in itself, but as a means to that particular profession Now as a woman can never be called to any of these professions, it is evident you have nothing to do with such studies. A woman is not expected to understand the mysteries of politics, because she is not called to govern; she is not required to know anatomy, because she is not to perform surgical operations; she need not embarrass herself with theological disputes, because she will neither be called upon to make nor to explain creeds.

Men have various departments in active life; women have but one, and all women have the same, differently modified indeed by their rank in life and other incidental circumstances. It is, to be a wife, a mother, a mistress of a family. The knowledge belonging to these duties is your professional knowledge, the want of which nothing will excuse. Literary knowledge therefore, in men, is often an indispensable duty; in women it can be only a desirable accomplishment. In women it is more immediately applied to the purposes of adorning and improving the mind, of refining the sentiments, and supplying proper stores for conversation. For general knowledge women have in some respects more advantages than men. Their avocations often allow them more leisure; their sedentary way of life disposes them to the domestic, quiet amusement of reading; the share they take in the education of their children throws them in the way of books. The uniform tenor and confined circle of their lives make them eager to diversify the scene by descriptions which open to them a new world; and they are eager to gain an idea of scenes on the busy stage of life from which they are shut out by their sex. It is likewise particularly desirable for women to be able to give spirit and variety to conversation by topics drawn from the stores of literature, as the broader mirth and more boisterous gaiety of the other sex are to them prohibited. As their parties must be innocent, care should be taken that they do not stagnate into insipidity. I will venture to add, that the purity and simplicity of heart which a woman ought never, in her freest commerce with the world, to wear off; her very seclusion from the jarring interests and coarser amusements of society, fit her in a peculiar manner for the worlds of fancy

and sentiment, and dispose her to the quickest relish of what is pathetic, sublime, or tender. To you, therefore, the beauties of poetry, of moral painting, and all in general that is comprised under the term of polite literature, lie particularly open; and you cannot neglect them without neglecting a very copious source of enjoyment.

Languages are on some accounts particularly adapted to female study, as they may be learnt at home without experiments or apparatus, and without interfering with the habits of domestic life; as they form the style, and as they are the immediate inlet to works of taste. But the learned languages, the Greek especially, require a great deal more time than a young woman can conveniently spare. To the Latin there is not an equal objection; and if a young person has leisure, has an opportunity of learning at home by being connected with literary people, and is placed in a circle of society sufficiently liberal to allow her such an accomplishment, I do not see, if she has a strong inclination, why she should not make herself mistress of so rich a store of original entertainment:—it will not, in the present state of things, excite either a smile or a stare in fashionable company. To those who do not intend to learn the language, I would strongly recommend the learning so much of the grammar of it as will explain the name and nature of cases, genders, inflection of verbs, &c.; of which, having only the imperfect rudiments of our own language, a mere English scholar can with difficulty form a clear idea. This is the more necessary, as all our grammars, being written by men whose early studies had given them a partiality for the learned languages, are formed more upon those than upon the real genius of our own tongue.

French you are not only permitted to learn, but you are laid under the same necessity of acquiring it as a gentleman is of acquiring the Latin. Custom has made the one as much expected from an accomplished woman, as the other from a man who has had a liberal education. The learning French, or indeed any language completely, includes reading, writing, and speaking it. But here I must take the liberty to offer my ideas, which differ something from those generally entertained, and you will give them what weight you think they deserve. It seems to me that the efforts of young ladies in learning French are generally directed to what is unattainable; and, if attained, not very useful,—the speaking it. It is utterly impossible, without such advantages as few enjoy, to speak a foreign language with fluency and a proper accent; and if even by being in a French family some degree of both is attained, it is soon lost by mixing with the world at large. As to the French which girls are obliged to speak at boarding-schools, it does very well to speak in England, but at Paris it would probably be less understood than English itself.

I do not mean by this to say that the speaking of French is not a very elegant accomplishment; and to those who mean to spend some time in France, or who, being in very high life, often see foreigners of distinction, it may be necessary; but in common life it is very little so: and for people whose vernacular tongue is English to meet together to talk a foreign language is truly absurd. There is a sarcasm against this practice as old as Chaucer's time—

> . . . Frenche she spake ful fayre and fetisely,
> After the schole of Stratford atte Bowe,
> For Frenche of Paris was to her unknowe.

But with regard to reading French, the many charming publications in that language, particularly in polite literature, of which you can have no adequate idea by translation, render it a very desirable acquisition. Writing is not more useful in itself than speaking, except a person has foreign letters to write; but it is necessary for understanding the language grammatically, and fixing the rules in the mind. A young person who reads French with ease and is so well grounded as to write it grammatically, and has what I should call a good English pronunciation of it, will, by a short residence in France, gain fluency and the accent: whereas one not grounded would soon forget all she had learned, though she had acquired some fluency in speaking. For speaking, therefore, love and cultivate your own: know all its elegancies, its force, its happy turns of expression, and possess yourself of all its riches. In foreign languages you have only to learn; but with regard to your own, you have probably to unlearn, and to avoid vulgarisms and provincial barbarisms.

If after you have learned French you should wish to add Italian, the acquisition will not be difficult. It is valuable on account of its poetry, in which it far excels the French,—and its music. The other modern languages you will hardly attempt, except led to them by some peculiar bent.

History affords a wide field of entertaining and useful reading. The chief thing to be attended to in studying it, is to gain a clear well-arranged idea of facts in chronological order, and illustrated by a knowledge of the places where such facts happened. Never read without tables and maps: make abstracts of what you read. Before you embarrass yourself in the detail of this, endeavor to fix well in

your mind the arrangement of some leading facts, which may serve as landmarks to which to refer the rest. Connect the history of different countries together. In the study of history the different genius of a woman I imagine will show itself. The detail of battles, the art of sieges, will not interest her so much as manners and sentiment; this is the food she assimilates to herself.

The great laws of the universe, the nature and properties of those objects which surround us, it is unpardonable not to know; it is more unpardonable to know, and not to feel the mind struck with lively gratitude. Under this head are comprehended natural history, astronomy, botany, experimental philosophy, chemistry, physics. In these you will rather take what belongs to sentiment and to utility than abstract calculations or difficult problems. You must often be content to know a thing is so, without understanding the proof. It belongs to a Newton to prove his sublime problems, but we may all be made acquainted with the result. You cannot investigate; you may remember. This will teach you not to despise common things, will give you an interest in every thing you see. If you are feeding your poultry, or attending your bees, or extracting the juice of herbs, with an intelligent mind, you are gaining real knowledge; it will open to you an inexhaustible fund of wonder and delight, and effectually prevent you from depending for your entertainment on the poor novelties of fashion and expense.

But of all reading, what most ought to engage your attention are works of sentiment and morals. Morals is that study in which alone both sexes have an equal interest; and in sentiment yours has even the advantage. The works of this kind often appear

under the seducing form of novel and romance: here great care, and the advice of your older friends are requisite in the selection. Whatever is true, however uncouth in the manner or dry in the subject, has a value from being true: but fiction in order to recommend itself must give us *la belle Nature.* You will find fewer plays fit for your perusal than novels, and fewer comedies than tragedies.

What particular share any one of the studies I have mentioned may engage of your attention will be determined by your peculiar turn and bent of mind. But I shall conclude with observing, that a woman ought to have that general tincture of them all, which marks the cultivated mind. She ought to have enough of them to engage gracefully in general conversation. In no subject is she required to be deep,—of none ought she to be ignorant. If she knows not enough to speak well, she should know enough to keep her from speaking at all; enough to feel her ground and prevent her from exposing her ignorance; enough to hear with intelligence, to ask questions with propriety, and to receive information where she is not qualified to give it. A woman who to a cultivated mind joins that quickness of intelligence and delicacy of taste which such a woman often possesses in a superior degree, with that nice sense of propriety which results from the whole, will have a kind of *tact* by which she will be able on all occasions to discern between pretenders to science and men of real merit. On subjects upon which she cannot talk herself, she will know whether a man talks with knowledge of his subject. She will not judge of systems, but by their systems she will be able to judge of men. She will distinguish the modest, the dogmatical, the affected

the over-refined, and give her esteem and confidence accordingly. She will know with whom to confide the education of her children, and how to judge of their progress and the methods used to improve them. From books, from conversation, from learned instructors, she will gather the flower of every science; and her mind, in assimilating every thing to itself, will adorn it with new graces. She will give the tone to the conversation, even when she chooses to bear but an inconsiderable part in it. The modesty which prevents her from an unnecessary display of what she knows, will cause it to be supposed that her knowledge is deeper than in reality it is:—as when the landscape is seen through the veil of a mist, the bounds of the horizon are hid. As she will never obtrude her knowledge, none will ever be sensible of any deficiency in it, and her silence will seem to proceed from discretion rather than a want of information. She will seem to know every thing by leading every one to speak of what he knows; and when she is with those to whom she can give no real information, she will yet delight them by the original turns of thought and sprightly elegance which will attend her manner of speaking on any subject. Such is the character to whom professed scholars will delight to give information, from whom others will equally delight to receive it:—the character I wish you to become, and to form which your applications must be directed.

ON THE CLASSICS.

The authors known by the name of the Greek and Roman Classics have laid the foundation of all that is excellent in modern literature; and are so often referred to both in books and conversation, that a person of a cultivated mind cannot easily be content without obtaining some knowledge of them, even though he should not be able to read them in their original tongues. A clear and short account of these authors in a chronological series, together with a sketch of the character of their several productions, for the use of those who have either none or a very superficial knowledge of the languages they are written in, is, as far as I know, a desideratum which it is much to be wished that some elegant scholar should supply: in the mean time a few general remarks upon them may not be unacceptable.

In the larger sense of the word, an author is called a Classic when his work has stood the test of time long enough to become a permanent part of the literature of his country. Of the number of writings which in their day have attained a portion of fame, very few in any age have survived to claim this honorable distinction. Every circumstance which gave temporary celebrity must be forgotten; party must have subsided; the voice of friends and of enemies must be silent; and the writer himself must have long mouldered in the dust, before the gates of immortality are opened to him. It is in vain that he attempts to flatter or to soothe his contemporaries; they are not called to the decision; his merits are to be determined by a race he has never seen; the judges are scarce yet born who are to pronounce on the claims of Darwin and Cowper. The severe impartiality of posterity stands aloof from every con-

sideration but that of excellence, and from her verdict there is no appeal.

It is true, indeed, that amidst the revolutions of ages, particularly before the invention of printing, accidental circumstances must often have had great influence in the preservation of particular writings: and we know and lament that many are lost which the learned world would give treasures of gold to recover. But it cannot easily happen that a work should be preserved without superior merit; and indeed we know from the testimony of antiquity, that the works which have come down to us, and which we read and admire, are in general the very works which by the Greeks and Romans themselves were esteemed most excellent.

It is impossible to contemplate without a sentiment of reverence and enthusiasm, these venerable writings which have survived the wreck of empires; and, what is more, of languages; which have received the awful stamp of immortality, and are crowned with the applause of so many successive ages. It is wonderful that words should live so much longer than marble temples;—words, which at first are only uttered breath; and, when afterwards enshrined and fixed in a visible form by the admirable invention of writing, committed to such frail and perishable materials: yet the light paper bark floats down the stream of time, and lives through the storms which have sunk so many stronger built vessels. Homer is read, though *the grass now grows where Troy town stood:* and nations once despised as barbarous appreciate the merit of Cicero's orations on the banks of the Thames, when the long honors of the consulate are vanished, and the language of Rome is no longer spoken on the shores of the Tiber

Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands;
Secure from flames, from envy's fiercer rage,
Destructive war and all-involving age.
See from each clime the learn'd their incense bring,
Hear in all tongues consenting Pæans ring!

It is owing to the preservation of a few books of the kind we are speaking of, that at the revival of letters the world had not to go back to the very beginnings of science. When the storm of barbaric rage had passed over and spent itself, they were drawn from the mould of ruins and dust of convents, and were of essential service in forming our taste and giving a direction to the recovered energies of the human mind. Oral instruction can benefit but one age and one set of hearers; but these silent teachers address all ages and all nations. They may sleep for a while and be neglected; but whenever the desire of information springs up in the human breast, there they are with their mild wisdom ready to instruct and please us. The philosopher opens again his school; his maxims have lost nothing of their truth: the harmony of the poet's numbers, though locked up for a time, becomes again vocal; and we find that what was nature and passion two thousand years ago, is nature and passion still.

Books are a kind of perpetual censors on men and manners; they judge without partiality, and reprove without fear or affection. There are times when the flame of virtue and liberty seems almost to be extinguished amongst the existing generation; but their animated pages are always at hand to rekindle it. The despot trembles upon his throne, and the bold man turns pale in his closet, at the sentence pronounced against him ages before he was born.

In addition to their intrinsic value, there is much incidental entertainment in consulting authors who

flourished at so remote a period. Every little circumstance becomes curious as we discover allusions to customs now obsolete, or draw indications of the temper of the times from the various slight hints and casual pieces of information which may be gathered up by the ingenious critic. Sometimes we have the pleasure of being admitted into the cabinet of a great man, and leaning as it were over his shoulder while he is pouring himself out in the freedom of a confidential intercourse which was never meant to meet the eye even of his contemporaries. At another time we are delighted to witness the conscious triumph of a genius who, with a generous confidence in his powers, prophesies his own immortality, and to feel as we read that his proud boast has not been too presumptuous. Another advantage of reading the ancients is, that we trace the stream of ideas to their spring. It is always best to go to the fountain head. We can never have a just idea of the comparative merit of the moderns, without knowing how much they have derived from imitation. It is amusing to follow an idea from century to century, and observe the gradual accession of thought and sentiment; to see the jewels of the ancients new set, and the wit of Horace sparkling with additional lustre in the lines of Pope.

The real sources of history can only be known by some acquaintance with the original authors. This indeed will often be found to betray the deficiency of our documents, and the difficulty of reconciling jarring accounts. It will sometimes unclothe and exhibit in its original barrenness what the art of the moderns has dressed up and rounded into form. It will show the unsightly chasms and breaks which the modern compiler passes over with a light foot; and perhaps make us sceptical with regard to many

particulars of which we formerly thought we had authentic information. But it is always good to know the real measure of our knowledge. That knowledge would be greater, if the treasures of antiquity had come to us undiminished: but this is not the case. Besides the loss of many mentioned with honor by their contemporaries, few authors are come down to us entire; and of some exquisite productions only fragments are extant. The full stream of narration is sometimes suddenly checked at the most interesting period, and the sense of a brilliant passage is clouded by the obscurity of a single word. The literary productions are come to us in a similar state with the fine statues of antiquity: of which some have lost an arm, others a leg; some a little finger only: scarce any have escaped some degree of mutilation; and sometimes a trunk is dug up so shorn of its limbs, that the antiquaries are puzzled to make out to what god or hero it originally belonged. To the frequent loss of a part of an author must be added the difficulty of deciphering what remains.

Ancient manuscripts are by no means easy to read. You are not to imagine, when you see a fair edition of Virgil, or Horace, divided into verses and accurately pointed, that you see it in any thing like its original state. The oldest manuscripts are written wholly in capitals, and without any separation of letters into words. Passing through many hands, they have suffered from the mistakes or carelessness of transcribers; by which so great an obscurity is thrown on many passages, that very often he who makes the happiest guess is the best commentator. But this very obscurity has usefully exercised the powers of the human mind. It became a great object, at the revival of letters, to compare different readings; to elucidate a text by parallel passages;

to supply by probable conjecture what was necessary to make an author speak sense; and by every possible assistance of learning and sound criticism, together with typographical advantages, to restore the beauty and splendor of the classic page. Verbal criticism was at that time of great and real use; and those who are apt to undervalue it, are little aware how much labor was requisite to reduce the confused or mutilated work of a thousand years back to form and order.

This task was well fitted for an age recently emerged out of barbarism. The enthusiastic admiration with which men were struck on viewing the master-pieces of human genius, and even the superstitious veneration with which they regarded every thing belonging to them, tended to form their taste by a quicker process than if they had been left to make the most of their own abilities. By degrees the moderns felt their own powers; they learned to imitate, and perhaps to excel, what before they idolized. But a considerable period had passed before any of the modern languages were thought worthy of being the vehicle of the discoveries of science or even of the effusions of fancy. Christianity did not, as might have been expected, bring into discredit the Pagan philosophy. Aristotle reigned in the schools, where he was regarded with a veneration fully equal to what was expressed for the sainted fathers of the church; and as to the mythology of the ancients, it is so beautiful that all our earlier poetry has been modelled upon it. Even yet, the predilection for the Latin language is apparent in our inscriptions, in the public exercises of our schools and universities, and the general bent of the studies of youth. In short, all our knowledge and all our taste has been built upon the foundation of the ancients; and with-

out knowing what they have done, we cannot estimate rightly the merit of our own authors.

It may naturally be asked, why only the Greek and Roman writers are called by the name of Classics. It is true the Hebrew might be esteemed so, if we did not receive them upon a higher ground of merit. As to the Persian and Arabic, with other languages of countries once highly cultivated, their authors are not taken into the account, partly because they are understood by so few, and partly because their idioms and modes of expression, if not of feeling, are so remote from ours that we can scarcely enter into their merits. Their writings are comprehended under the name of Oriental literature. It has been more cultivated of late, particularly by Sir William Jones; and the British East India possessions will continue to draw our attention that way: but curiosity is gratified rather than taste. We are pleased indeed with occasional beauties, sometimes a pure maxim of morality and sometimes a glowing figure of speech; but they do not enter into the substance of the mind, which ever must be fed and nourished by the classic literature of Greece and Rome.

HISTORY.

History is among the most agreeable and instructive exercises to which young ladies can apply in order to perfect themselves in the use of languages. It at once gives them an acquaintance with characters and events, and a familiarity with words. It not only gratifies that love of the heroic and the grand, which is inherent in our nature, but also, by setting before us what has happened in the world, prepares us to comprehend and bear whatever may happen to ourselves.

The school discipline of young ladies precludes them from the boisterous exercises which form the principal amusement of youth of the other sex; and the very different and more sedentary mode in which they are trained to fulfil their future station and duties in society, begets in them a greater love of reading than is common to young gentlemen.

There cannot, consequently, be a more important branch of female education, than that which forms their judgment as to the sort of reading upon which their hours of relaxation may be occupied.

It too often happens that the desire, whether natural or acquired, which most young ladies have for reading, is so far from being converted into the extremely beneficial instrument of good, which it might be, that in fact it becomes a cloak for vacuity of mind, and a source of insignificance and ignorance, which, once rooted, nothing can uproot. History, abounding with stupendous achievements and astonishing vicissitudes, and every way calculated to divert as well as instruct youth, is too frequently read only as a forced, and therefore unpleasant task; and the leisure hours, which *History ought* delightfully as well as profitably to occupy, are worse than wasted, upon the frivolous or baneful rubbish of the circulating library. We do not assert that *all* the contents of a circulating library are either useless or mischievous; the labors of Scott, Croly, and Horace Smith, are full of instruction as well as of amusement. But no works of fiction can be at all comparable to authentic history; and the generality of those which fill the shelves of the circulating library are calculated, by their unnatural incidents and characters, and their wild and utterly impossible events, to fill the minds of their readers with ridiculous notions, to

disgust them with real life, and to pave the way to innumerable and terrible errors.

Our young friends may safely rely upon our correctness in assuring them, that, if they will read history as an amusement, and not as an irksome and imposed task, they will, in tracing the events which it details, the causes and results of those events and the characters connected with them, not merely stock their minds with the most valuable species of human knowledge, but derive from the perusal of every volume of history more exquisite pleasure, than from reading a cart-load of ill-told and ridiculous fictions.

THE USES OF HISTORY.

Much has been said of the uses of history. They are no doubt many, yet do not apply equally to all: but it is quite sufficient to make it a study worth our pains and time, that it satisfies the desire which naturally arises in every intelligent mind to know the transactions of the country, of the globe in which he lives. Facts, as facts, interest our curiosity, and engage our attention.

Suppose a person placed in a part of the country where he was a total stranger; he would naturally ask, who are the chief people of the place, what family they are of, whether any of their ancestors have been famous, and for what. If he see a ruined abbey, he will inquire what the building was used for; and if he be told it is a place where people got up at midnight to sing psalms, and scourged themselves in the day,—he will ask how there came to be such people, or why there are none now. If he observes a dilapidated castle which appears to have been battered by violence, he will ask in what

quarrel it suffered, and why they built formerly structures so different from any we see now. If any part of the inhabitants should speak a different language from the rest, or have some singular customs among them, he would suppose they came originally from some remote part of the country, and would inform himself, if he could, of the cause of their peculiarities.

If he were of a curious temper, he would not rest till he had informed himself whom every estate in the parish belonged to; what hands they had gone through; how one man got this field by marrying an heiress, and the other lost that meadow by a ruinous law-suit. As a man of spirit he would feel delighted on hearing the relation of the opposition made by an honest yeoman to an overbearing rich man on the subject of an accustomed path-way or right of common. If he should find the town or village divided into parties, he would take some pains to trace the original cause of their dissension, and to find out, if possible who had the right on his side. Circumstances would often occur to excite his attention. If he saw a bridge, he would ask when and by whom it was built. If in digging in his garden he should find utensils of a singular form and construction, or a pot of money with a stamp and legend quite different from the common coin, he would be led to inquire when they were in use, and to whom they had belonged. His curiosity would extend itself by degrees. If a brook ran through the meadows, he would be pleased to trace it till it swelled into a river, and the river till it lost itself in the sea. He would be asking whose seat he saw upon the edge of a distant forest, and what sort of country lay behind the range of hills that bounded his utmost view. If any strangers

came to visit or reside in the place where he lived, he would be questioning them about the country they came from, their connexions and alliances, and the remarkable transactions that had taken place within their memory or that of their parents. The answers to these questions would insensibly grow up into *History*, which, as you see, does not originate in abstruse speculations, but grows naturally out of our situation and relative connexions. It gratifies a curiosity which all feel in some degree, but which spreads and enlarges itself with the cultivation of our powers, till at length it embraces the whole globe which we inhabit. To know is as natural to the mind as to see is to the eye, and knowledge is itself an ultimate end. But though this may be esteemed an ultimate and sufficient end, the study of history is important to various purposes. Few pursuits tend more to enlarge the mind. It gives us, and it only can give us, an extended knowledge of human nature;—not human nature as it exists in one age or climate or particular spot of earth, but human nature under all the various circumstances by which it can be affected. It shows us what is radical and what is adventitious; it shows us that man is still man in Turkey and in Lapland, as a vassal in Russia, or a member of a wandering tribe in India, in ancient Athens or modern Rome; yet that his character is susceptible of violent changes, and becomes moulded into infinite diversities by the influence of government, climate, civilization, wealth, and poverty. By showing us how man has acted, it shows us to a certain degree how he will ever act in given circumstances; and general rules and maxims are drawn from it for the service of the law-giver and the statesman.

It is another advantage of history, that it stores

the mind with facts that apply to most subjects which occur in conversation among enlightened people. Whether morals, commerce, languages, or polite literature be the object of discussion, it is history that must supply her large storehouse of proofs and illustrations. A man or a woman may decline without blame many subjects of literature, but to be ignorant of history is not permitted to any of a cultivated mind. It may be reckoned among its advantages, that this study naturally increases the love of every man to his country. We can only love what we know; it is by becoming acquainted with the long line of patriots, heroes, and distinguished men, that we learn to love the country which has produced them.

But if an acquaintance with history thus increases a rational love of our country, it also tends to check those low, illiberal, vulgar prejudices which adhere to the uninformed of every nation. Travelling will also cure them: but to travel is not within the power of every one. There is no use, but a great deal of harm in fostering a contempt for other nations; in an arrogant assumption of superiority, and the clownish sneer of ignorance at every thing in laws, government, or manners which is not fashioned after our partial ideas and familiar usages. A well-informed person will not be apt to exclaim at every event out of the common way, that nothing like it has ever happened since the creation of the world, that such atrocities are totally unheard of in any age or nation;—sentiments we have all of us so often heard of late on the subject of the French revolution: when in fact we can scarcely open a page of their history without being struck with similar and equal enormities. Indeed party spirit is very much

cooled and checked by an acquaintance with the events of past times.

When we see the mixed and imperfect virtue of the most distinguished characters; the variety of motives, some pure and some impure, which influence political conduct; the partial success of the wisest schemes, and the frequent failure of the fairest hopes:—we shall find it more difficult to choose a side, and to keep up an interest towards it in our minds, than to restrain our feelings and language within the bounds of good sense and moderation. This, by the way, makes it particularly proper that *ladies* who interest themselves in the events of public life should have their minds cultivated by an acquaintance with history, without which, they are apt to let the whole warmth of their natures flow out, upon party matters, in an ardor more honest than wise, more zealous than candid.

We have considered the uses of history; I would now direct your attention to those collateral branches of science which are necessary for the profitable understanding of it. It is impossible to understand one thing well without understanding to a certain degree many other things; there is a mutual dependence between all parts of knowledge. This is the reason that a child never fully comprehends what he is taught; he receives an idea, but not the full idea, perhaps not the principal of what you want to teach him. But as his mind opens, this idea enlarges and receives accessory ideas, till slowly and by degrees he is master of the whole. This is particularly the case in regard to the perusal of history. You may recollect probably that the mere *adventure* was all you entered into, in those portions of it which were presented to you at a very early age. You could understand nothing of the

springs of action, nothing of the connexion of events with the intrigues of cabinets, with religion, with commerce; nothing of the state of the world at different periods of society and improvement: and as little could you grasp the measured distances of time and space, which are set between them. This you could not do, not because the history was not related with clearness, but because you were destitute of other knowledge.

The first studies which present themselves as accessories in this light are *Geography* and *Chronology*, which have been called the two eyes of history. When was it done? where was it done? are the two first questions you would ask concerning any fact that was related to you. Without these two particulars there can be no precision or clearness.

Geography is best learned along with history; for if the first explains history, the latter gives interest to geography, which without it is but a dry list of names. For this reason, if a young person begin with ancient history, I should think it advisable, after a slight general acquaintance with the globe, to confine his geography to the period and country of which he is reading; and it would be a desirable thing to have maps adapted to each remarkable period in the great empires of the world. These should not contain any towns or be divided into any provinces which were not known at that period. A map of Egypt, for instance, calculated for its ancient monarchy, should have Memphis marked in it, but not Alexandria, because the two capitals did not exist together. A map of Judea for the time of Solomon, or any period of its monarchy, should not exhibit the name of Samaria, nor the villages of Bethany and Nazareth: but each country should have the towns and divisions, as far as they are known,

calculated for the period the map was meant to illustrate. Thus geography, civil geography, would be seen to grow out of history; and the mere view of the map would suggest the political state of the world at any period.

It would be a pleasing speculation to see how the arbitrary divisions of kingdoms and provinces vary and become obsolete, and large towns flourish and fall again into ruins: while the great natural features, the mountains, rivers, and seas remain unchanged, by whatever names we please to call them, whatever empire incloses them within its temporary boundaries. We have, it is true, ancient and modern maps; but the one set includes every period from the flood to the provinciating the Roman empire under Trajan, and the other takes in all the rest. About half a dozen sets for the ancient states and empires, and as many for the modern, would be sufficient to exhibit the most important changes, and would be as many as we should be able to give with any clearness. The young student should make it an invariable rule never to read history without a map before him; to which should be added plans of towns, harbors, &c. These should be conveniently placed under the eye, separate if possible from the book he is reading, that by frequent glancing upon them, the image of the country may be indelibly impressed on his imagination.

Besides the necessity of maps for understanding history, the memory is wonderfully assisted by the local association which they supply. The battles of Issus and the Granicus will not be confounded by those who have taken the pains to trace the rivers on whose banks they were fought: the exploits of Hannibal are connected with a view of the Alps, and the idea of Leonidas is inseparable from the straits of

Thermophylæ. The greater accuracy of maps, and still more the facility, from the arts of printing and engraving, of procuring them, is an advantage the moderns have over the ancients.

Although I recommend to you a constant attention to chronology, I do not think it desirable to load your memory with a great number of specific dates, both because it would be too great a burden on the retentive powers, and because it is, after all, not the best way of attaining clear ideas on the subjects of history. In order to do this, it is necessary to have in your mind the relative situation of other countries at the time of any event recorded in one of them. For instance, if you have got by heart the dates of the accession of the kings of Europe, and want to know whether John lived at the time of the crusades, and in what state the Greek empire was, you cannot tell without an arithmetical process, which perhaps you may not be quick enough to make. You cannot tell whether Constantinople had been taken by the Turks when the Sicilian Vespers happened; for each fact is insulated in your mind; and indeed your dates give you only the dry catalogue of accessions. Nay, you may read separate histories, and yet not bring them together if the countries be remote. Each exists in your mind separately, and you have at no time the state of the world. But you ought to have an idea at once of the whole world, as far as history will give it. You do not see truly what the Greeks were, except you know that the British Isles were then barbarous.

A few dates, therefore, perfectly learned, may suffice, and may serve as landmarks to prevent your going far astray in the rest: but it will be highly useful to connect the histories you read in such a manner in your own mind, that you may be able to

refer from one to the other, and to form them all into a whole. For this purpose, it is very desirable to observe and retain in your memory certain coincidences, which may link, as it were, two nations together. Thus you may remember that Haroun al Raschid sent to Charlemagne the first clock that was seen in Europe. If you are reading the history of Greece when it flourished most, and want to know what the Romans were doing at the same time, you may recollect that they sent to Greece for instruction when they wanted to draw up the laws of the Twelve Tables. Solon and Crœsus connected the history of Lesser Asia with that of Greece. Egbert was brought up in the court of Charlemagne; Philip Augustus of France and Richard I. of England fought in the same crusade against Saladin. Queen Elizabeth received the French ambassador in deep mourning after the massacre of St. Bartholomew.

It may be desirable to keep one kingdom as a metre for the rest. Take for this purpose first the Jews, then the Greeks, the Romans, and, because it is so, our own country: then harmonize and connect all the other dates with these.

That the literary history of a nation may be connected with the political, study also biography, and endeavor to link men of science and literature and artists with political characters. Thus Hippocrates was sent for to the plague of Athens; Leonardo da Vinci died in the arms of Francis I. Often an anecdote, a smart saying, will indissolubly fix a date.

Sometimes you may take a long reign, as that of Elizabeth or Louis XIV., and making that the centre, mark all the contemporary sovereigns, and also the men of letters. Another way is, to make a line of life, composed of distinguished characters wh

touch each other. It will be of great service to you in this view to study Dr. Priestley's biographical chart; and of still greater, to make one for yourself, and fill it by degrees as your acquaintance with history extends. Marriages connect the history of different kingdoms; as those of Mary, Queen of Scots, and Francis II.; Philip II. and Mary of England.

These are the kind of dates which make every thing lie in the mind in its proper order; they also take fast hold of it. If you forget the exact date by years, you have nothing left; but of circumstances you never lose all idea. As we come nearer to our own times, dates must be more exact: a few years more or less signify little in the destruction of Troy, if we knew it exactly; but the conclusion of the American war should be accurately known, or it will throw other events near it into confusion.

In so extensive a study no auxiliary is to be neglected: poetry impresses both geography and history in a most agreeable manner upon those who are fond of it. Thus,

> . . . fair Austria spreads her mournful charms,
> The queen, the beauty, sets the world in arms.

A short, lively character in verse is never forgotten:

> From Macedonia's madman to the Swede.

Historic plays deeply impress, but should be read with caution. We take our ideas from Shakspeare more than history: he, indeed, copied pretty exactly from the chroniclers, but other dramatic writers have taken great liberties both with characters and events.

Painting is a good auxiliary; and though in this country history is generally read before we see pictures, they mutually illustrate one another: painting

also shows the costume. In France, where pictures are more accessible, there is more knowledge generally diffused of common history. Many have learned Scripture history from the rude figures on Dutch tiles.

I will conclude with the remark, that though the beginner in history may and ought to study dates and epochs for his guidance, chronology can never be fully possessed till after history has been long studied and carefully digested.

THE YOUNG LADY'S LIBRARY.

THERE is no subject on which a word of good advice is more valuable to a young lady than on the choice of books for her library. The abundance of useless and pernicious books, and the scarcity of those which may be recommended without hesitation, render it a dangerous thing for a young *lady* to read whatever may fall in her way. There are many works whose tendency is to undermine the principles and corrupt the heart; and there are others which captivate the fancy while they mislead the judgment, and present fascinating but utterly false views of life, its purposes, pursuits, and enjoyments.

The influence exerted by such works is not the less real, because it is often imperceptible.

There are other compositions whose undoubted tendency is to delight and profit at the same time; to correct the taste, form the predilection for all that is excellent and praiseworthy, and enrich the mind with the materials of conversation and reflection, and the incitements to honorable exertion.

In those works which belong properly to the department of polite literature, the influence, whether for good or evil, is most sensibly felt, and here it is most necessary to place the young and inexperienced upon their guard.

The following observations, in illustration of this position, are quoted from Professor Frisbie's celebrated inaugural address.

Those compositions in poetry and prose, which constitute the literature of a nation, the essay, the drama, the novel, it cannot be doubted, have a most extensive and powerful operation upon the moral feelings and character of the age. The very business of the authors of such works is directly or indirectly with the heart. Even descriptions of natural scenery owe much of their beauty and interest to the moral associations they awaken. In like manner fine turns of expression or thought often operate more by suggestion than enumeration. But when feelings and passions are indirectly described, or embodied in the hero and called forth by the incidents of a story, it is then, that the magic of fiction and poetry is complete, that they enter in and dwell in the secret chambers of the very soul, moulding it at will. In these moments of deep excitement, must not a bias be given to the character and much be done to elevate and refine, or degrade and pollute, those sympathies and sentiments, which are the sources of much of our virtue and happiness, or our guilt and misery?

The danger is that, in such cases, we do not discriminate the distinct action of associated causes. Even in what is presented to the senses, we are aware of the power of habitual combination. An object naturally disagreeable becomes beautiful, because we have often seen the sun shine or the

dew sparkle upon it, or it has been grouped in a scene of peculiar interest. Thus the powers of fancy and of taste blend associations in the mind, which disguise the original nature of moral qualities. A liberal generosity, a disinterested self-devotion, a powerful energy or deep sensibility of soul, a contempt of danger and death, are often so connected in story with the most profligate principles and manners, that the latter are excused and even sanctified by the former.

The impression, which so powerfully seizes all the sympathies, is one; and the ardent youth becomes almost ambitious of a character, he ought to abhor. So too sentiments, from which in their plain form delicacy would revolt, are insinuated with the charms of poetical imagery and expression; and even the coarseness of Fielding is probably less pernicious than the seducing refinement of writers like Moore; whose voluptuous sensibility steals upon the heart and corrupts its purity, as the moon-beams, in some climates, are believed to poison the substances on which they fall.

But in no productions of modern genius is the reciprocal influence of morals and literature more distinctly seen, than in those of the author of Childe Harold. His character produced the poems, and it cannot be doubted, that his poems are adapted to produce such a character. His heroes speak a language, supplied not more by imagination, than consciousness. They are not those machines, that, by a contrivance of the artist, send forth a music of their own; but instruments, through which he breathes his very soul, in tones of agonized sensibility, that cannot but give a sympathetic impulse to those who hear. The desolate misanthropy of his mind rises and throws its dark shade over his poet-

ry, like one of his own ruined castles; we feel it to be sublime, but we forget, that it is a sublimity it cannot have, till it is abandoned by every thing that is kind and peaceful and happy, and its halls are ready to become the haunts of outlaws and assassins.

Nor are his more tender and affectionate passages those, to which we can yield ourselves without a feeling of uneasiness. It is not that we can here and there select a proposition formally false and pernicious; but that he leaves an impression unfavorable to a healthful state of thought and feeling, peculiarly dangerous to the finest minds and most susceptible hearts. They are the scene of a summer evening, where all is tender and beautiful and grand; but the damps of disease descend with the dews of heaven, and the pestilent vapors of night are breathed in with the fragrance and balm, and the delicate and fair are the surest victims of the exposure.

Although I have illustrated the moral influence of literature, principally from its mischiefs; yet it is obvious, if what I have said be just, it may be rendered no less powerful, as a means of good. Is it not true that within the last century a decided and important improvement in the moral character of our literature has taken place; and, had Pope and Smollett written at the present day, would the former have published the imitations of Chaucer, or the latter the adventures of Pickle and Random? Genius cannot now sanctify impurity or want of principle; and our critics and reviewers are exercising jurisdiction not only upon the literature but moral blemishes of the authors that come before them. We notice with peculiar pleasure the sentence of just indignation which the Edinburgh tribunal has pronounced upon Moore, Swift, Goethe, and in general the German sentimentalists.

Indeed the fountains of literature, into which an enemy has sometimes infused poison, naturally flow with refreshment and health.—Cowper and Campbell have led the muses to repose in the bowers of religion and virtue; and Miss Edgeworth has so cautiously combined the features of her characters, that the predominant expression is ever what it should be; she has shown us, not vices ennobled by virtues, but virtues, degraded and perverted by their union with vices. The success of this lady has been great, but had she availed herself more of the motives and sentiments of religion, we think it would have been greater. She has stretched forth a powerful hand to the impotent in virtue; and had she added, with the apostle, in the name of Jesus of Nazareth, we should almost have expected miracles from its touch.

When the above remarks of Professor Frisbie were written, Mrs. Hemans was unknown to the American public. Had he lived to peruse her poetry, we think his testimony to its admirable moral tendency would not have been withheld. It would be no easy matter to find another votary of the muses who has done so much as this lady to elevate and ennoble the character of her own sex. Her works, with those of Mrs. Barbauld, Miss Taylor, Miss Moore, Mrs. Opie, and Miss H. Adams, may be cordially commended for their moral tendency as well as for their literary excellence. We mention these first, because they are female writers. In proceeding to enumerate some of the works which a careful perusal enables us to recommend without any reserve, we would by no means be understood to attempt a complete catalogue of books suitable for a young lady's reading. A small and select library is what we propose, and we shall deem ourselves fortunate

if we shall succeed in directing our young friends to the fountains of truly healthful literature.

MISCELLANEOUS WORKS.

Bertha's Visit to her Sister in England.
Evenings at Home. Unrivalled among works intended for young ladies.
The Lady of the Manor. By Mrs. Sherwood.
The Son of a Genius. By Mrs. Hofland.
The Library of Entertaining Knowledge.
Rasselas.
Exiles of Siberia. By Madame Cottin.
My Early Days.
Contributions of Q. Q. By Jane Taylor.
Evenings in Boston.
Oriental Anecdotes.
Anecdotes of Animals.
The Sketch Book. By Washington Irving.
Walter Scott's Historical Novels.

HISTORY AND BIOGRAPHY.

Robertson's History of America.
Robertson's History of Scotland.
Robertson's History of Charles V.
Frost's History of Ancient and Modern Greece.
Botta's American Revolution.
Marshall's Life of Washington.
Goldsmith's History of England. [The complete work.]
Rollin's Ancient History.
Scott's History of Scotland.
Scott's Tales of a Grandfather.
Plutarch's Lives.
Irving's Conquest of Grenada.
Irving's Life of Columbus.
Life of John Ledyard,

Life of Patrick Henry.
Kames's Elements of Criticism. Frost's condensed edition.
Valerius. A Roman Story. [A fiction, but full of historical and moral truth.]
Redwood. By Miss Sedgwick.
Alison on Taste.
The Spectator.
The Rambler.
Paul and Virginia.
Our Village. By Miss Mitford.
Wirt's British Spy.

MORAL AND RELIGIOUS WORKS.

Chalmers's Works.
Extracts from Fenelon's Works.
Massillon's Sermons.
Bourdaloue's Sermons.
Taylor's Holy Living.
Taylor's Holy Dying.
Taylor's Life of Christ.
Law's Serious Call.
William Penn's Works.
Paley's Works.
Dick's Christian Philosopher.
Dick's Philosophy of a Future State.
Dick's Philosophy of Religion.
Alexander, Watson, Jenyns, Leslie, and Paley's Evidences of Christianity: in one pocket volume.

These writers are of various Christian denominations, but they all agree in eloquently urging upon us the great duties of religion and morality.

POETRY.

Milton's Poems.
Cowper's Poems.

Walter Scott's Poems.
Campbell's Poems.
Dana's Poems.
Bryant's Poems.
Wilson's Poems.
Southey's Poems.
Wordsworth's Poems.
Bowles's Poems.
Coleridge's Poems.
Kirke White's Poems.
Bernard Barton's Poems.
Milman's Poems.
Hillhouse's Poems, viz. Hadad and Percy's Masque.

TRAVELS.

Irving's Voyages and Discoveries of the Companions of Columbus.
The Modern Traveller.
Heber's Travels in India.
A Year in Spain. By a Young American. A most delightful book.
Adventures and Discoveries in Africa.
Voyages and discoveries in Polar Regions.
These two volumes form a part of Harper's Family Library.

ON LETTER WRITING.

VARIOUS are the occasions on which ladies are called upon to exercise their skill in the art of epistolary composition: this, generally speaking, is the only style of writing of which they will find it inconvenient to be ignorant. Few persons are ever obliged to produce a treatise, or a poem; but there

is scarcely any one who is not occasionally compelled, by the circumstances of life, to write a letter. It is the remark of a very celebrated author, that the epistolary style deserves to be cultivated almost more than any other, since none is of more various or frequent use through the whole subordination of human life. Another writer on this subject, very justly observes, that among the various parts of learning, in which young persons are initiated, there are some, which, though they amuse the imagination, and furnish the mind with employment in solitude and leisure, yet are found to be of little actual utility in the common intercourse of life; but the ability of writing letters clearly, and to the purpose, finds an opportunity of frequent exertion and display in every department of business, in every profession and employment, and in all the endearing offices of social relation. Most authors, who have occupied themselves with this subject, admit the difficulty,—or, rather, the impossibility,—of reducing it to any fixed rules; as letters are written on all subjects, and in almost every situation in which "the tide of events" can carry individuals. The general rules which govern other styles of composition, are, for the most part, applicable to letter writing: ease and simplicity, an even flow of unlabored diction, and an artless arrangement of obvious sentiments, have been pronounced to be the qualities most frequently required; but it has also been stated, that a letter having no peculiarity but its form, nothing is to be refused admission to it which would be proper in any other mode of treating the same subject. This observation requires to be qualified; at least, as to the manner of using what is admitted. Brevity is often an object of the greatest importance in the epistolary style; and that which it may be proper to

elaborate in other modes of treating a subject, it is necessary to condense in a letter: the same arguments and expressions, also, which would be proper in a statement, or appeal to the public, might be indecorous if addressed to an individual.

Although it may not be in her power to offer a complete series of rules for epistolary correspondence, the writer of this article ventures to hope, that she may be enabled, in the course of the following pages, to make some observations which will be found of considerable benefit; at least to the younger and more inexperienced portion of her readers.

A correspondence between two persons, is simply a conversation reduced to writing; in which one party says all that she has to communicate, replies to preceding inquiries, and, in her turn, proposes questions, without interruption by the other; who takes precisely the same course in her answer. We should write to an absent person, as we would speak to the same party if present. To a superior, we ought to be respectful; to a parent, dutiful and affectionate; to a friend, frank and easy; and clear and definite in our expressions to all. Ambiguity, in epistolary correspondence, is a fault which ought, most scrupulously, to be avoided; a word placed in an improper part of a sentence,—a phrase that has a double signification,—a passage so blotted, or ill-written, as to be unintelligible,—a careless mode of sealing, by which a portion of the manuscript is broken, or concealed, will often render it necessary for the party receiving the letter to write, and she who is guilty of the fault, to reply to another epistle requiring the necessary explanation. The delay thus occasioned is often of serious importance: besides, the person addressed may conceive that she has caught the import of the doubtful passage, when the

contrary may be the fact; and thus the writer, much to her own detriment, may be misunderstood on a most critical point: in fact, to be ambiguous, or unintelligible, is to be wanting in duty to ourselves, and in respect to those whom we address.

Conciseness is one of the charms of letter-writing: we do not mean to say that a letter should not contain sufficient facts, ideas, and feelings; but they ought to be as briefly expressed as perspicuity and elegance will permit. If we encumber an idea with verbiage, it loses its power. There are some persons who, when they express a feeling, or a thought, of which simplicity should be the charm, clothe it with all the verbal treasures they possess: this is like wearing one's whole wardrobe at once; the figure is lost in a mass of drapery. Lengthened periods are as much out of place in a letter as they would be in conversation, of which letters may be called the prototype; for they tire the reader even more than they would the hearer: when written, their faults are also perceived with much less difficulty than when spoken. Our style, of course, may rise with our subject: but all parade of words should be dropped in a familiar epistle. The death of a friend or relation, a calamity, or any circumstance of grave importance, should not be communicated in the same manner as a trifling occurrence, or even a happy event: brevity, in *these* cases, is beauty; in *those* it would be deemed unfeeling and abrupt. "You ask me to send you news of your favorite school-fellow, Harriet:—she is married." This mode of communicating such an event is unexceptionable: but it would be most improper to state the young lady's death in the same manner; that is, by merely substituting "dead" for "married."

But in aiming at the acquirement of an elegant

and easy brevity, it is incumbent on us at once to avoid falling into a rugged, or an enigmatical style, and becoming so concise as to be unintelligible. Boileau, echoing Horace, says, "J'évite d'être long, et je deviens obscur." This is a fault which must be avoided; it is even better to be prolix and intelligible, than brief and obscure.

To an absent friend, an elaborate letter will be most welcome: a stranger, a superior, or a person of whom the writer seeks something, will recoil from a "folio of four pages," and, perhaps, throw it aside unread, or, at best, but slightly skimmed over. When the party, to whom a letter is addressed, is uninterested in the subject on which it is written, the writer of it should display a brevity, which will attract attention, and insure a perusal: no unnecessary ornament should be used, nor, in fact, any thing introduced but what is important and bears strongly on the case stated, or the inquiry made. All those little personal details and trifling circumstances, which are so delightful in a letter from a friend, would fatigue and disgust a stranger, or a superior, to whom they are destitute of interest.

Display is a fault of great weight; ease is the grace of letter-writing: far-fetched words, and studied phrases, are by no means to be accepted as legitimate ornaments in the epistolary style. A passage which is at once brilliant and brief, enriches a letter; but it must be artless, and appear to flow without effort from the writer's pen,—to arise naturally from the subject, or the preceding passages,—and not seem to have cost any labor in its production, or to be placed in the position it occupies, simply because it is beautiful, and not on account of its relation to its fellow-phrases. There are some persons who have their pet expressions, which they

display as they would their diamonds at dress-parties, on all great occasions: these expressions would be good, if they were in their proper places; but, on account of their misapplication, they appear forced and unnatural. It is, however, by no means intended, that these observations should be understood by the reader as warning her to reject those ornaments and graces of language, which embellish other styles of writing, when the occasion calls for their aid. Dr. Johnson observes, that, "it is natural to depart from familiarity of language upon occasions not familiar. Whatever elevates the sentiments, will, consequently, raise the expression; whatever fills us with hope, or terror, will produce perturbation of images, and some figurative distortions of phrase. Whenever we are studious to please, we are afraid of trusting our first thoughts, and endeavor to recommend our opinion by studied ornaments, accuracy of method, and elegance of style. If the personages of the comic scene be allowed by Horace to raise their language, in the transports of anger, to the turgid vehemence of tragedy, the epistolary writer may, likewise, without censure, comply with the varieties of his matter. If great events are to be related, he may, with all the solemnity of an historian, deduce them from their causes, connect them with their concomitants, and trace them to their consequences. If a disputed position is to be established, or a remote principle to be investigated, he may detail his reasonings with all the nicety of syllogistic method. If a measure is to be averted, or a benefit implored, he may, without any violation of the edicts of criticism, call every power of rhetoric to his assistance, and try every inlet at which love or pity enters the heart." But, before the letter-writer follows this advice, it is necessary to ascer

tain the extent of his powers. Without talents to support us in a splendid flight, it is better to pursue an even course; without judgment to select, and taste to apply ornaments, it is wise to be contented with simplicity; lest, in this case, in aiming to be brilliant, we become gaudy and ridiculous; or in that, while striving to astonish, we become contemptible, and "rise like the rocket, only to fall like the stick." We should never suffer ourselves to be seduced to adopt a fine-sounding epithet, unless we are perfectly well acquainted with its meaning; or to indulge in a simile, unless we are capable of wielding it with ease. It is dangerous to meddle with fine phrases, if we are unaccustomed to the manner of using them. A person who, by invariably keeping within the beaten path, and never running astray after "the butterflies of language," had been accounted, by his correspondence, a plain sensible sort of man, destroyed his reputation by a congratulatory epistle on a friend's marriage, written in a style which he, doubtless, considered of great elevation and beauty; it was, on the contrary, in the true "Cambyses' vein." No one had ever suspected him to be a blockhead before; but the letter in question was evidence enough to convict him, even in the opinions of his most partial friends. Perhaps it is the only one of his epistles that has ever been preserved, with the exception of such as have been kept as documents in matters of business.

In all epistolary correspondence, the choice of embellishments, the language, subject, matter and manner, in general, should, as in conversation, be governed by the relative situations in life, as to age, rank, character, &c. of the parties addressed and addressing. A lady neither writes nor speaks to a gentleman as she would to one of her own sex.

The language of a mother to a daughter, is very different from that of a daughter to her mother. In our first letter to a person, as on our first introduction, we should be respectful, and by no means familiar. The distance which either age, rank, sex, or any other circumstance, occasions, ought always to be remembered. We should never forget what we are, and what the person is whom we address We should say only precisely what ought to be said —to write, in fact, with the same restrictions as we would speak,—to suppose the party present whom we address; and to bear in mind, that our letters are, in every respect, representatives of our own persons,—that they may be said to speak for us; and that an estimate of our character and manners is frequently formed from the style and language of our epistles.

How frequently do we hear persons exclaiming, that they do not know what to write about! Such an observation is a disgrace to the person who makes it. Were the mother, the sister, the cousin, friend, or even acquaintance, to enter the room in which you are sitting at an escrutoire, with a blank sheet of paper before you, would you have nothing to say? Would you have nothing to communicate? Nothing to inquire? No hitherto-unanswered question to reply to?—There is but little doubt that a host of facts, feelings, questions, and answers, would crowd to your lips for utterance. But it will, perhaps, be observed by some, that "there is such a difference between talking and writing:"—truly so; the great difference is, that in this, the pen,—in that, the tongue,—is the agent of expression. Whatever we should say to a person present, we may write if absent. There is, of course, a choice of subjects to be made, and a proper mode to be chosen of com-

municating them. To regulate that choice, we should select as though the friend, to whom we are writing, were by our side, and could remain with us but a short time. In that case we should speak only of those things which were of the greatest importance, and express them at once as clearly and concisely as possible; and pleasantly, didactically, modestly, feelingly, or otherwise, according to their nature and the party whom we address. The writer should always bear in mind, that "nothing can be more improper than ease and laxity of expression when the importance of the subject impresses solicitude, or the dignity of the person exacts reverence."

Politeness, and the forms of society, frequently require us to write letters of compliment, inquiry, or condolence, to those with whom we are upon the slightest possible terms of intimacy. Such letters, which are generally supposed to be the most difficult, are, in fact, the most easy of execution; for the circumstance which calls for the letter, affords us a subject: to this the letter must be restricted. It is true, that there is a graceful manner of framing an inquiry and making a compliment, and this manner it is in vain to seek for, by labor, at the moment the letter is required; if it be difficult to compose, it will seem studied, heartless, and inelegant, in expression. Simplicity and ease impart the chief grace that can be given to a condoling or complimentary note.

A letter of congratulation should be as the thornless rose: the least appearance of envy, or jealousy, at the good fortune of those whom we felicitate, is unpardonable; it should contain no hint of any hope that the advancement, or change of situation, upon which the compliment is made, may afford the person addressed the means of conferring a benefit on

the party writing. It should, in fact, be an unmixed expression of pleasure and congratulation on the event that calls for its production. Care must, nevertheless, be taken to keep within due bounds: to exaggerate in our congratulations, is to become keenly satirical.

To repeat what has before been said, the style must always correspond with the occasion. In a letter of congratulation we should be cheerful; from an epistle of condolence all pleasantry should be banished: to exhibit the wit which we possess, at such a time, is like smiling at a funeral, to display a beautiful set of teeth. When addressing a person who is laboring under any grievous calamity, it is bad taste to make light of it; by treating that loss as a matter which a little firmness would enable the party who has suffered it to endure calmly, we irritate, rather than soothe. It is better to enter into the feelings of the mourner,—to eulogize the departed relation,—to rebuke the ingratitude of the false friend,—to confess the inconstancy of fortune, or otherwise, according to the circumstances; and, without magnifying, to lament the full extent of the condoled party's affliction: thus we seem to share, and, therefore, in some degree, lessen the sorrow of the sufferer. A celebrated lady, in a letter of condolence to a friend, uses this language:—"The more I think on the loss you have just met with, the greater it appears, and the more it affects me. He was, indeed, worthy of being the head of such a family as yours, and can never be replaced! We have every reason to believe that he is happy: we should weep for ourselves, therefore, rather than for him. My heart grieves for your situation: it will be long ere you can console yourself for such a separation. If I were mistress of my own actions, I

would certainly abandon every thing to be near you." This language is balm to the wounded mind, which rejects consolation from those who do not seem sensible of the extent of the sorrow under which it labors. Such a subject must, nevertheless, be treated with a delicate hand; for, by exaggeration, we should aggravate rather than console; and a mere string of bitter reflection, without any concluding ray of hope being held out, or the least hint that the calamity has been occasioned by the neglect or imprudence of the party suffering under its visitation, is like striking the stricken deer.

Letters of inquiry, as their subjects are generally brief, will bear a little verbiage. To be too concise in our inquiries, as to the indisposition of an acquaintance, manifests a carelessness which may be turned to our disadvantage: but a mere billet of complimentary inquiries should not be lengthened into a formidable epistle; it then becomes absurd. In an application to a superior in rank, or age, for a favor, neither gaiety nor familiarity is tolerated. A request may be made to an equal, and an acquaintance, with smiles; friendship commands, even when she asks: a friend may, therefore, when soliciting, be pleasant without impeachment. Brunel wrote thus to his friend Fontenelle:—"You have a thousand crowns, —send them to me." To this request Fontenelle replied as follows:—"When I received your letter, I was about placing out my thousand crowns: I shall not easily find so good an opportunity again,—voyez donc." Brunel's rejoinder was only, "Send me your thousand crowns," and Fontenelle sent them.

The forms of complimentary letters of thanks, for inquiries, &c. are extremely simple; being little more than an echo of the inquiries, with the writer's acknowledgments for the civility of the inquirer.

In letters of thanks for real favors conferred, the language ought to be simple and strong; it should appear to be dictated by the heart: the principal subject must, of course, be the writer's gratitude. The extent of the obligation should neither be magnified nor treated as less than it really is. To hint that the favor conferred shall be returned, or to express a wish that an occasion may offer, for the party benefited, to oblige her benefactress, is exceedingly indelicate; and conveys an idea, that the writer feels the favor to be nothing more than a loan, which is to be repaid the first opportunity; although such be the feeling, it is not fit that it should be expressed.

If we confer a favor, and announce the fact to the party whom we have obliged, it is necessary to avoid any expressions that may tend to wound the feelings: it is possible to grant a favor in such a manner as to offend, rather than to delight; to create disgust, rather than gratitude. The language of a letter, which states that the writer has performed an important service, on behalf of the individual to whom it is addressed, should be simple, and void of ostentation. "He that, like Pliny, sends his friend a portion for his daughter, will, without Pliny's eloquence or address, find means of exciting gratitude, and securing acceptance; but he that has no present to make but a garland or riband, or some petty curiosity, must endeavor to recommend it by his manner of giving it."

A letter of recommendation is a letter of business, and should be composed with care: it is a guarantee to the extent of language, for the party recommended; truth, therefore, should never be sacrificed to condescension, false kindness, or politeness. To write a letter of recommendation con-

trary to one's own opinion and knowledge of the person recommended, is to be guilty of a great imprudence.

To say all that is necessary, in a clear and distinct manner, and nothing more, is the grand merit of a letter on business. Pleasantry and pathos would be greatly misplaced in it, unless it be of a mixed nature; that is, necessarily, or properly, embracing some other subject. Brilliant diction is a dress in which directions on business should never be clothed. The style ought to be precise, sufficiently copious, but not redundant. Every thing necessary should be stated, plainly and unequivocally; so that the party addressed may be in full possession of our desires and opinions, on the subject of our correspondence. Ambiguity is nowhere so unpardonable as in a letter on business.

It is a maxim with the discreet, never to give advice until they have been thrice asked for it: in many instances, to volunteer it, is to be offensive to those whom you wish to benefit: it is much more pleasant to give than to receive it. Unsolicited counsel is a bitter draught; and even those who crave your opinions, will feel themselves offended if you be forward, as well as frank, in replying to them. A mendicant implored alms; the party whom the unfortunate man addressed, instead of relieving his necessities, told him, that he was strong and youthful, and should rather work, than live by begging." "I asked you for money," replied the mendicant, "not for advice." People, in general, are but too prone to take the same course: they are applied to for succor, and, in return, they give counsel. A friend should, perhaps, give advice to a friend, if he should see occasion so to do, however unpalatable it may be; but, in general, we cannot be too sparing of our counsel.

It is a foolish, but not an uncommon practice, to ask advice on an act which has been performed: in such a case it is useless, in reply, to adopt such terms as "If I had the direction of the affair, I would have acted otherwise;" or, "I would rather you had done so and so," &c. If you cannot approve what is irrevocable, be silent upon the subject. If, however, you should be, in some measure, compelled to give another your counsel, be prodigal of conciliatory, and sparing of positive, phrases. "With deference to your own judgment, it seems to me;" "I may be mistaken; you are, doubtless, the best qualified to judge; I, therefore, merely submit," &c. —and similar expressions, will save you from being offensive, and, at the same time, afford you a graceful manner of expressing the opinions which your conscience dictates on the occasion.

It is sometimes necessary to write letters of excuse: in such a case, the party must not forget that almost as much depends on the time as the manner of making an excuse: it may be too late to be effective; or so mistimed, as to aggravate the previous offence. A mischievous page concealed himself behind the arras of the court of justice, at Versailles, and fastened the wig of the president to the tapestry, so dexterously, that the latter was totally unconscious of the trick. On the king's entrance, the president rose suddenly, leaving his wig attached to the arras In the evening, the king discovered the author of the trick; and though he could not help smiling at the recollection of it, he commanded the page to crave pardon of the venerable president. The wag mounted his horse in the middle of the night; rode to the president's hotel; announced himself as a messenger from the king; awoke the president; presented his most humble respects, and begged to

be excused for the trick he had played behind the arras, in the morning. The president very properly observed, that the apology was worse than the offence. What this page did maliciously, other persons often do inadvertently: they crave forgiveness at improper seasons;—the excuse which would be freely accepted to-day, might be indignantly rejected a month hence. A slight notice of the fact,—an explanation that will extenuate the offence,—an assurance of the total absence of any intention to wound the feelings,—regret for the circumstance,—professions of attachment, and an expression of earnest desire to recover the good opinion of the person offended,—are the elements of a letter of excuse,—modified according to the fact, time, and persons interested. It is sometimes necessary to make excuses for offences not yet noticed; such as delay in reply to a letter, or in executing a commission: in these cases they generally commence letters on other subjects. A reason should be given for the delay; or the neglect candidly confessed, and indulgence solicited. If the apology appear forced, or made unwillingly, it cannot be effective. Frankness, in all ordinary cases, will insure forgiveness.

It is wrong to imagine, that in a familiar or playful correspondence, or letters of intelligence, the slip-shod muse is to be paramount. False grammar, in good society, is not tolerated, even *en famille*, neither can it be in a letter. In the most familiar epistle, we should recollect what we owe to our language, to our correspondent, and to ourselves. We ought not to write any thing of which we may hereafter feel ashamed. Well-written letters are as often burnt, or destroyed, as slovenly epistles are, by accident or design, preserved, to rise up in judgment against us hereafter. Reason should govern us in

writing to those persons whom we address with the greatest freedom. For the benefit of the young and very lively, it may, perhaps, be well to observe, that even in the most familiar letters, pertness and flippancy are, to persons of good sense, neither agreeable nor amusing.

In a letter of intelligence, whenever the nature of the news communicated will permit, cull with taste, and relate without preamble. State nothing but what is true; avoid mere scandal; and reject whatever is merely dubious,—or, at least, state it to be so. If you have, by mistake, communicated any false intelligence, be the first to correct it: it is graceful to retrace one's steps when led astray. Select such facts as you know will be most interesting to your correspondent, and relate them, if of a pleasant nature, gaily, but without malice; if serious, adopt a style suitable to the circumstances.

It is clear, that in familiar, as well as in every other department of epistolary correspondence, some writers will exhibit more talent than others. We cannot all expect to merit the compliment which De la Harpe paid to the Marquise de Sevigné. Speaking of a collection of the letters of this lady (of whom it has been said, that she is, in her style, what La Fontaine is in his), La Harpe uses these expressions:—"What book can be more precious to us than that which amuses, interests, and instructs us, without demanding any attention on our part? She always feels what she relates: she paints as a spectator, and we fancy we see the pictures she draws."

France has produced several other very celebrated letter-writers, besides Sevigné. Dr. Johnson, however, appears to have thought very lightly of their merits. He observes, that "a slight perusal of the

innumerable letters, by which the wits of France have signalized their names will prove, that other nations need not be discouraged from the like attempts by the consciousness of inability. For (thus the critic proceeds) surely, it is not very difficult to aggravate trifling misfortunes,—to magnify familiar incidents,—repeat adulatory professions,—accumulate servile hyperboles, and produce all that can be found in the despicable remains of Voiture and Scarron."

Although the learned critic may, in the opinion of many persons, be rather too severe in this passage, it appears tolerably clear, that the best models of the epistolary style, are not, as some writers would have us believe, to be found among the French. However celebrated Montesquieu, Balzac, Voiture, De Stael, D'Aisse, and others of that nation, may have been, their epistolary productions cannot surely be deemed of greater beauty (to say nothing of those of Cicero and Pliny) than the letters of such distinguished English writers, as Anne Boleyn, Lady Russell, Lady Mary Wortley Montagu, Howell, Pope, Wycherley, Bishop Hoadley, Cowper, &c.

Two letters, which have acquired more celebrity than any others that have ever been written by English ladies, are the epistle of Anne Boleyn to Henry the Eighth, shortly before her execution, and that of Lady Russell to Charles the Second, a few days after her husband was beheaded.

It is a matter of surprise, that any person who has received a tolerable education, and is at all versed in the forms of good society, should fall into so gross an error, as to use the first person at the conclusion of a note which has been commenced in the third; and yet this is sometimes the case. For

example:—"Miss Walters presents her compliments to Mr. Travers, and begs to be informed at what hour Mr. Travers intends to start for Bath to-morrow, as I particularly wish to see him before his departure; and remain, sir, yours sincerely," &c. Such negligence and inelegance are so obvious, that they may be easily avoided.

Notes written in the third person, are frequently rendered ambiguous, and sometimes quite unintelligible, by a confusion of the personal pronouns; which, unless the sentences be carefully constructed, seem to apply equally well to the writer as to the receiver. There is a French anecdote related, of rather a ludicrous mistake arising from the ambiguity of a letter written, by one friend to another, in the third person. Monsieur A. addressed Monsieur B. who dwelt at some distance from the town where Monsieur A. resided, in these terms,—"Monsieur A. presents his compliments to his friend, Monsieur B. and has the satisfaction of informing him, that he has just been appointed, by government, to the lucrative and honorable post of, &c. [naming the office] in his native town." On receipt of this letter, B. posted, with all possible speed, to throw himself at the feet of A. and, with the warmest expressions of gratitude, thanked his supposed benefactor. A. was amazed, and earnestly inquired the cause of B.'s raptures. "How!" exclaimed B., "Have I not sufficient reason to be grateful? Have you not obtained for me the important post of so and so?"—"Not at all, my dear friend," replied A., "it is I who have been appointed to the office; and I wrote to acquaint you of the circumstance, thinking you would be happy to hear of your old companion's excellent fortune." B. perused the note again, and discovered that, like one of the ancient

oracles, it contained two meanings which were directly opposite to each other.

Notes written in the third person, are frequently used, on ordinary occasions, between equals in age or rank, to make a reply to any request; to convey civil inquiries, or compliments, &c. For these and similar purposes, this form is elegant and unexceptionable. It is, also, generally adopted by superiors, when addressing inferiors on subjects of little importance; but it is improper when an inferior addresses a superior, or when the subject is serious or important. It is also too cold, distant, and reserved, for epistolary correspondence between near relations or friends. If an individual be addressed by her equal, whether upon terms of intimacy, or otherwise, in the third person, it is usual to reply in the same form; but if,—in answer to a letter which is commenced and concluded with the endearing epithets used by parties who entertain a friendship for each other; or the respectful terms and expressions of regard, sanctioned by custom, between acquaintance, or personal strangers,—the third person be adopted, it is equal, in the strongest cases, to an insult; in others, it is accepted as a hint, that the writer is offended, or wishes to close the correspondence; and, under other circumstances, it amounts to a slight degree of incivility. A parade of formal and respectful phrases, in a reply to a letter, in which familiar or affectionate terms are used, is tantamount to a very strong intimation, that the writer declines, or is averse from, being so addressed. D'Alembert said of a certain individual, "He attempts to be familiar; but I repulse him with respect."

Every letter, that is not insulting, merits a reply, if it be required, or necessary. All the preceding

observations, with regard to rank, age, &c. are, of course, applicable to replies. If the letter contained a request, accede to it gracefully, and without ostentation, or refuse without harshness. An answer to a letter of condolence, or congratulation, should be grateful. The subjects should succeed each other in proper order; and the questions put, be consecutively answered. In familiar correspondence, a greater latitude of arrangement is allowed; but even in this, no question should be left unanswered. In all replies, it is usual to acknowledge the receipt, and to mention the date, of the last letter received: this should be an invariable rule; by neglecting it, your correspondent may be left in doubt; or very properly deem you guilty of offensive inattention.

In answers to letters of business, the substance of the communication, to which the writer is about to reply, is generally stated. It is advisable to adopt a similar mode with regard to any correspondence of importance: thus, with proper care and attention to other particulars, you will guard against any possibility of your expressions being mistaken, or misrepresented; or your answers applied, or conceived to apply, to other questions than those for which you intend them. The manner of doing this is usually as follows:—"In reply to your letter, dated, &c. in which you state that, &c. [briefly setting forth the principal points which you are about to answer] I beg to say, &c." This practice will give a formal air to a familiar epistle, if strictly pursued; but some attention should be paid to it in all epistolary correspondence, as it insures clearness, which is one of the greatest beauties, as obscurity is the chief defect, of letter-writing. That the party whom you address is at a distance, and, therefore, incapa-

ble of getting any passage, which is not sufficiently explicit, made clear by a question, should ever be borne in mind. It is painful to hear a person, when reading a letter from an absent friend, exclaim, occasionally, "I suppose she alludes here to her sister;"—"I wonder whether she means last Monday, or the Monday preceding," &c. For want of a little care and precision, passages, by which a great deal of information is intended to be conveyed, are a series of mortifying enigmas to the party to whom they are addressed.

It is a bad practice to suffer letters to remain long unanswered: irregularity, in this particular, is a mark of the greatest disrespect to a correspondent; it is a fault which ought to be sturdily attacked and overcome. "There is, in many people," says an eminent lady, "particularly in youth, a strange aversion to regularity; a desire to delay what ought to be done immediately, in order to do something else, which might as well be done afterwards. Be assured, it is of more consequence to you than you can conceive, to get the better of this idle, procrastinating spirit, and to acquire habits of constancy and steadiness, even in the most trifling matters; without them there can be no regularity or constancy of action or character; no dependence on your best intentions, which a sudden humor may tempt you to lay aside for a time, and which a thousand unforeseen accidents will afterwards render it more and more difficult to execute: no one can say what important consequences may follow a trivial neglect of this kind. For example:—I have known one of these procrastinators disoblige, and gradually lose, very valuable friends, by delaying to write to them so long, that having no good excuse to offer

she could not get courage enough to write at all; and dropped their correspondence entirely."

It is almost needless to say, that in epistolary, as well as in every other style of composition, the rules of grammar should be strictly observed. As to orthography, it will be sufficient, perhaps, to repeat what has been said on the subject by more than one talented writer:—among persons moving in good society, and who may be supposed to have received a tolerable education, although to spell correctly be no merit, to spell incorrectly is a great disgrace.

A parenthesis is objectionable, if it break the sense and distort the sentence. It is rare that the subject of a parenthesis may not be better contained in a previous or following paragraph, or an elongation of the sentence, than thrown abruptly into the body of it. As a proof of the obscurity in sense, which may be produced by an injudicious use of the parenthesis, we quote the following lines from a translation of a celebrated Latin author's epistles:—

> But heaven, indulgent to my chaste desire,
> Has wrapp'd (my husband safe) proud Troy in fire.

In the same work we also find a passage, where two or three sentences, containing facts of importance, are all parenthetically packed into a third, so awkwardly, as to puzzle a good reader how to convey, by emphasis, pauses, intonation, or otherwise, the meaning of the author:—

> Sunk now is Troy, the curse of Grecian dames,
> (Her king, her all a worthless prize!) in flames.
> O, had by storms (his fleet to Sparta bound)
> The Trojan perish'd in the mad profound!

Comparisons are sometimes very felicitous; but they must be made with care; their merit consists in the unity of their terms; if they do not agree

perfectly with each other, the comparison, instead of being powerful, becomes ridiculous. A metaphor may also be used with advantage, if it occur naturally; and an anecdote may be as happily applied in a letter as in familiar conversation. Allusions are elegant, when introduced with ease and they are well understood by those to whom they are addressed. An allusion may be made to some pictorial, poetical, or mythological relation; to an anecdote of society; to an adventure of some well-known hero of romance; or, indeed, to any subject of notoriety. The antithesis renders a passage piquant; but those who use it too frequently are apt to become enigmatical. Proverbs, and jeux-de-mots are inelegant; if the latter be admitted, it must be sparingly. Occasional jeux-de-mots, in a lively letter, if they be ingenious, and, at the same time, produced apparently without effort, season the style; but if they occur frequently, or are only mediocre, they tend to debase it. Such as tell exceedingly well in society, make but poor figures when reduced to writing. If, in epistolary correspondence, a writer permit herself to play upon words, she must do so ingeniously, or her reader will laugh at her, instead of at her point. When occupied on a serious subject, such a practice is most reprehensible; it is tolerated only when addressing an equal and an acquaintance: to a stranger, or a superior, it would be insulting; to an inferior, too familiar. Some very high authorities reprehend the use of this small artillery of wit,—if it may be dignified with such a title,—either in conversation or otherwise, as being in bad taste; generally speaking, therefore, we may venture to say, that it ought not to be admitted in letter writing.

The usual contractions in the English language

are permitted in letters between friends, relations, and equals. They are unobjectionable, also, in letters on business; but held disrespectful, even by those who are not exceedingly rigid, when used by an inferior addressing a superior. All arbitrary contractions, in every case, are in bad taste; nothing can be more inelegant than to press a multitude of abbreviations, which are not made current, and, consequently, familiar by custom, into any letter; those, on the contrary, which are generally sanctioned, the letter-writer is at full liberty to adopt, in all such epistolary correspondence as admits of a freedom of style; and there are some few even which it would be unwise to reject in communications to a superior.

Punctuation is a matter of the utmost importance in every species of literary composition: it has been properly termed, the very marshalling and arranging of the words of a language; without it, there can be no clearness, strength, or accuracy. Its utility consists in separating the different portions of what is written, in such a manner, that the subjects may be properly classed and subdivided, so as to convey the precise meaning of the writer to the reader; to show the relation which the various parts bear to each other; to unite such as ought to be connected, and keep apart such as have no mutual dependence. It is a circumstance very much to be lamented, that so little attention is paid to punctuation. A late writer on this subject, very truly states, that manuscripts in general are so notoriously defective, that not a little of the obscurity resulting, in many instances, from any thing written, is to be attributed to the perfect confusion that exists in the disposition of the words. Many persons never make use of any stops at all; thus leaving the task of discovering where their sentences begin and end to the ingenuity of

their correspondents: others use only the full point; thus huddling the minor, and frequently important, divisions of a period, one upon another, in most perplexing disorder: a third class of writers press all the points into their service; but place them in such improper positions, that they produce that identical sort of confusion which they are intended to prevent. The same words, by means of different modes of punctuation, may be made to express two meanings exactly opposite to each other; an ambiguous passage may frequently be rendered clear by a comma; and the sense of an unintelligible sentence be made manifest by the simple remedy of a couple of colons, judiciously applied. The object of writing is, most certainly, to express the meaning of the writer to the reader; punctuation was invented for the purpose of giving to written language a precision and certainty which words alone could not convey; we should, therefore, endeavor not only to write correctly, but to point what we write with some degree of precision. It should be remembered that points are the substitutes of,—or, rather, the only means we possess of conveying by writing,—the various pauses, intonations, emphases, &c. which we adopt in discourse: without their aid, we may become ludicrous, where we intend to be impressive;—exclamatory, where it is our intention to inquire;—and subject to being misunderstood in every line which we commit to paper. Were many letters to be read aloud, precisely as they are written, they would sound like a mere "farrago of nonsense:" and could their writers hear them so read, they would, in all probability, be induced to apply themselves to the study of a proper mode of punctuation but, unfortunately for themselves, in this respect writers very seldom hear their own letters read

and they, very foolishly, fancy that every body "with a grain of sense," will, instinctively, read their compositions, with the intonations, emphasis, and tone, they, themselves, desire. The contrary is almost invariably the case. It is impossible for us, on every occasion, to convey our precise meaning by means of written language; but we may advance far towards it, by judiciously pointing our periods. As there is no positive system of punctuation to direct the writer, the modern editions of good authors should be carefully studied, in order to acquire the leading principles of the science. The construction of sentences may be examined, and the mode adopted of dividing them, attended to with considerable advantage. It is a good plan, for improvement in pointing, to copy a page of some standard work, without capitals or points; and, after it has been laid aside for a few days, to endeavor to write it again with the proper points; by a subsequent comparison with the original, the writer may discover her errors, and guard against similar blunders in her future exercises. It is not to be expected that she will attain, by these, or any other means, the power of pointing a page, in complete accordance with a printed work; but she will, no doubt, acquire a degree of knowledge and experience in punctuation, which cannot fail to be of considerable utility to her in her future epistolary productions.

In order to show the necessity of not merely using points, but punctuating properly, the following passage from a work on this subject, in which it is given as a study, but without any key, is submitted to the reader:—

"The persons inside the coach were Mr. Miller a clergyman his son a lawyer Mr. Angelo a foreigner his lady and a little child."

As this passage stands, without points, it is unintelligible: by different modes of punctuating it, several alterations may be made in its sense; not only as to the number of persons in the coach, but, also, as to their country, professions, and relationship to each other. By a change of points, the lady may be described as the wife of either one of two persons: Mr. Miller's son may be made a clergyman, or a lawyer, at will; or his son may be taken from him and given to a clergyman, whose name is not mentioned. We shall give three or four different modes of punctuating this passage. The reader may, if she think fit, amuse, and, at the same time, convince herself of the propriety of attending to the proper use of stops, by a number of variations;—each of them correct in itself, and, at the same time, endowing the words with a different signification :—

"The persons inside the coach were Mr. Miller, a clergyman, his son, a lawyer, Mr. Angelo, a foreigner, his lady, and a little child."

By this mode of pointing, it would appear that there were eight individuals in the coach; namely, —a clergyman, a lawyer, a foreigner and his lady, a little child, Mr. Miller, Mr. Angelo, and the clergyman's son.

"The persons inside the coach were Mr. Miller, a clergyman; his son, a lawyer; Mr. Angelo, a foreigner; his lady; and a little child."

This change in the punctuation would reduce the parties in the coach, exclusive of the lady and child, to three persons; and make Mr. Miller himself a clergyman, Mr. Miller's son a lawyer, and Mr. Angelo a foreigner.

"The persons inside the coach were Mr. Miller; a clergyman, his son; a lawyer, Mr. Angelo; a foreigner, his lady, and a little child."

Here Mr. Miller's son becomes a clergyman, Mr Angelo a lawyer, and the lady and child those of a foreigner, who is nameless.

"The persons inside the coach were Mr. Miller; a clergyman, his son; a lawyer; Mr. Angelo; a foreigner, his lady; and a little child."

Mr. Angelo here ceases to be a lawyer; there is no longer a foreigner who is the husband of the lady and the father of the child; but the lady is described as being a foreigner, and Mr. Angelo's wife; and the child is not understood as being akin to any person in the coach.

These are only a few of the alterations that may be effected in the sense of this sentence, by means of punctuation. It would be needless to multiply them further; sufficient has, doubtless, been done, to show the necessity of pointing a passage so as to accord with the fact it is intended to relate.

It is very improper to omit dating a letter. The address of the person who writes it should be put above, or, if it be short, on the same line with the day of the month and the year; and such addresses, as well as the signature, should be written in a plain, intelligible hand. Instances have occurred, of letters remaining unanswered through the culpable negligence, or carelessness, in these particulars, of the parties sending them. It is, in many cases, as bad to write the address in an illegible scrawl, or sign the name in a fantastic and affected style, as to omit them altogether. The consequences of an address being either omitted, or written incorrectly, or in characters which cannot be deciphered, in a letter from any person who is either travelling from place to place, or whose abode is not previously known by the person to whom the letter is addressed, may prove very unpleasant to the parties. The same ob

servation is applicable to a fanciful signature. It is quite a task upon the patience and good temper of an individual, who is addressed by a stranger, or an acquaintance, for the first time, on a subject, perhaps, relating only to the interests of the writer, or, indeed, in any case, to conclude with an hieroglyphic; to place him in the dilemma of either remaining in ignorance of the name of the party who has honored him with the epistle, or puzzling his brains, and straining his eyes, to discover the rebus.

The date of a letter is sometimes written beneath the signature; and, by some persons, on the left side of the bottom of the paper: in the former situation, it has an inelegant appearance: and in the latter, it usurps the place of the name of the person to whom the letter is addressed. The most usual and proper situation of the address of the party writing, with the date beneath it, is on the upper part, and on the right side of the paper, midway between the first line of the letter and the upper edge. Notes, written in the third person, are, occasionally, dated in the same manner; but in these, the most approved manner is to place the address and date on the right side, a little below the last line of the note.

Both letters and notes in the third person, should be addressed to the party for whom they are intended, on the left side of the lower part of the paper; the place of abode it is unnecessary to add. The letter, or note, should never be finished so near the bottom as not to leave sufficient room for the usual conclusion, signature, &c. It is better to carry over a line or two to the next side, than to squeeze the signature of the writer, and the name of the party addressed, down to the paper's edge, even if a little more than the usual blank be left beneath the last line of the first side. The signature should always

be written towards the right edge of the page. The language adopted at the conclusion of letters, varies, according to the rank, age, and other circumstances of the writer and the person addressed. It is a point with many, so to construct the last sentence of the letter, that the "words of course," previous to the signature, may form its conclusion. It is disrespectful to be too concise in this part of a letter, especially when addressing a superior. The forms ascend, by various grades, from the plain "I am, Sir, Your humble servant," even beyond "I have the honor to be, With great respect, Your most obedient, And very humble servant," &c. It is usual to display the conclusion in two, three, or more lines, according to the terms used by the writer.

Our sex has been accused, probably with some reason, of reserving the most important part of a letter for the postscript; let us endeavor to avoid giving cause for being thus reproached. Postscripts are, for the most part, needless, and in bad taste. Allow me, therefore, to advise my young friends to pause a few moments before they conclude a letter, and reflect whether they have any thing more to say. Above all things, let them not defer their civilities, or kind inquiries, for any friend or acquaintance, to this justly-despised part of a letter. To do so, is a proof of thoughtlessness or disrespect;—"pray you avoid it." "My kindest regards to my cousin Jane," with a P. S. before it, looks like what it really is,—an after-thought; and is, therefore, not only without value, but, to persons of fine feelings, offensive. There is an affectation, also, in setting the jewel of the whole epistle in the postscript, which is, certainly, unworthy of being either approved or imitated: this fault is more frequently committed by gentlemen than ladies. An instance occurs to me, in

which it was grossly palpable. An officer, some years ago, wrote a very long letter to one of his female friends, detailing, not only the particulars of a battle in which his regiment had been engaged, but, also, information, of a diversified nature, both as to his own pursuits and petty privations, as well as concerning the country through which he had recently marched. He concluded by kindly mentioning, and desiring intelligence of, all his friends; and did not forget to inquire "how the chestnut colt got on." After all this, in a postscript of a line and a half, he stated, that in the engagement his leg was shattered, and had afterwards been amputated; but that he was "pretty well, considering." By some persons, this letter has been admired; to me it appears to be a splendid specimen of ridiculous affectation.

To all fantastic signatures, I have already been bold enough to declare that I am an enemy. To all fantastic modes of folding letters, or notes, I will also presume to declare my aversion. I have some reason to flatter myself, that I am warranted in directing my feeble anathema against both, by good taste, and the opinions of those whom I at once respect for their experience, and admire for their discrimination. It seems to be an object with some ladies, especially young ladies, to fold their notes in such a manner, that it is as difficult a task to open them, as Alexander found it to unravel the knot of king Gordius: like that famous knot, they are frequently cut open in a pet. I will venture to assure my readers, that it is no proof of ingenuity, ton, or talent, to be able to fold a piece of paper, three inches square, in thirty triangles, or to render it as difficult to be opened as a conjuror's box. The common, simple modes of folding letters and notes are, beyond

all comparison, the best; and not only quite sufficiently secure, and perfectly neat, but even susceptible of elegance.

An envelope to a letter addressed to a superior, is at once elegant and respectful; in fact, it is good taste to inclose every letter in an envelope, except such as are sent by the general post, unfranked, to persons not in Congress. Nothing should be written on the inside of an envelope; neither ought any address to be placed on the inclosure. A single sheet of paper is sufficient for a note and its envelope. The sheet should be equally divided, and one half doubled in the common form, upon which the note is to be written, and the other half converted into an envelope. For letters, an entire sheet is generally devoted to the inclosure, and a separate half-sheet, of the same size, used for the envelope. In this case, the letter is written in the usual form; and, if necessary, the whole of the fourth side of the sheet is at the service of the writer. It is not unusual for the inclosure to consist of only half a sheet of paper, unfolded, and with both sides written on; but this manner is, in the opinion of many persons, rather objectionable. It is, therefore, by no means recommended to the adoption of our readers. If they have occasion to write enough to fill two sides of paper, let their inclosure be an entire sheet; if their communication be shorter, the inner half-sheet, doubled as a note, is, by far, the more graceful form.

Some attention must be paid to the superscription: it should be neither too high, nor too low; but rather approaching the lower than the upper edge It may be commenced at, or near to, the left side of the paper; and the beginning of each succeeding line should be nearer the right edge than that of the line which precedes it. A proper division of the

address must be made: the street should not be placed in the same line as the town or city; nor the latter as the whole country,—when it is necessary that these, or any of them, should be mentioned. The number of the house is usually placed at the left-hand lower corner of the paper. Of these, and many other circumstances mentioned in this article, though many readers are, doubtless, aware, there may be others who are not: for the benefit of the latter, the observations on such particulars are offered.

SOUND.

THERE are many things which fall within the daily experience of every rank, of all ages, of which many otherwise well-informed persons are discreditably ignorant. Their ignorance, we are inclined to believe, is for the most part attributable in fact to their familiarity with the things in question, which prevents them from inquiring about, and tutors and parents from instructing in, the details of them. One of these is *Sound.* We, of course, do not intend to treat either of the notation or execution of *music*, and we only name it, because by doing so we can best make ourselves understood by our young readers, of whose sex that delightful science is so favorite and so appropriate an accomplishment. It never occurs perhaps to a young lady who is diligently practising her lessons in music, to ask herself what it is that is affected by her striking the keys of her piano. Though she is amazed by that rapidly moving mass of air which is called wind, she is little aware of the properties and power of *air*; still

less is she aware that sound is produced by a circular motion of it, similar to that motion visible in water when a stone is cast into it.

So subtle and penetrating are the particles of air, that it makes its way into the smallest imaginable crevices, and fills all space as perfectly as a piece of the most solid metal fills that portion of space which it occupies. Our ears, like the rest of our body, are filled with this subtle and elastic fluid, which being infinitely continuous, is affected and moved by the motion or affection of the communicating air by which we are surrounded, and that motion by which it is affected produces the sensation which we call *Sound.*

The motion of the air which produces this sensation is itself caused by the vibration or rapid motion of the wires or strings of some instruments, and by the action of a condensed stream of air acting against the sides of other instruments, by which the air spreads in circular waves, which reach the ear, minutely and beautifully adapted to their reception, and produce the sensation of hearing. Rapid vibrations create what are called high or acute sounds; slow vibrations, contrariwise, create low or dull sounds. The number and attainable rapidity of these vibrations are almost incredible.

All strings and surfaces vibrate more or less times in a second, in proportion as they are longer or shorter. If a string, which is a yard in length, vibrates 100 times in a second, one which is but half that length will vibrate 200 times; and the vibrations thus increase in number as the string is shorter, and decrease as it is longer. Then as the quick vibrations of the shorter, and the slow vibrations of the longer, produce respectively acute and

dull sounds, we are enabled by the judicious production and distribution of these sounds to produce music, which is the POETRY OF SOUND.

MUSIC.

As dancing has been called the "Poetry of Motion," so music may, with equal propriety, be termed the "Poetry of Sound." In the whole range of amusements there is not one more delightful or more innocent than that which music affords. It is by no means the least recommendation of this elegant pursuit, that the young lady who excels in it can impart to others the gratification which her proficiency yields to herself, and thus bear her share towards contributing to the amusement of a party, or diffuse harmony and enjoyment of the most intellectual kind to her own beloved family. Music has more of science in it than dancing, as it combines the principles of mechanics and of acoustics; yet it is impracticable to impart music by mere theory. In fact, the whole mystery of producing music depends on the exact proportional divisions of strings, and on the varied display of their tones; the order and variety of those tones being governed by the laws of aërial vibration and nervous affection.

In the study of music our young readers should observe, that no perfection can reasonably be hoped for without industrious and careful practice. A great deal, also, depends upon the use of tasteful productions. Indeed, it is of more consequence than is generally imagined to practise from finished compositions only. What we constantly hear, we certainly, though sometimes unconsciously, imitate.

While learning music, a young lady should ever

bear in mind, that its object is rather to gratify the auditors than the performer, and that, therefore, an officious obtrusiveness, and an affected and obstinate refusal, when requested to play, are equally to be avoided. It is true of this as of most other situations, that "far from extremes, the middle course is best;" and good sense and good nature will best guide our young friends in declining, or consenting to comply with, the requests of their company on this head.

Music, I conceive, is to be recommended with more discrimination than other accomplishments, now much soever such a notion may contradict the prevailing opinion. There are young ladies, indeed, who, without any particular advantage of a natural ear or good voice, have, by means of circumstances peculiarly favorable, made great proficiency in music; but then, they have made it at a vast expense of time and application; such as no woman ought to bestow on an object, to which she is not carried by the irresistible impulse of genius.

In many other arts, it is possible for original talents to lie dormant, till called up by assiduity or accident; but where there is a strong propension to this, it will, I imagine, hardly forbear to burst out, by means of the transcendent pleasure derived from it on all occasions. If it does not, if even the best music can be heard without a degree of delight bordering on transport; either the practice will never reward the pains necessary for acquiring it; or, there being no native vein of excellence in that way, it will, as has been commonly observed, be discontinued on a change of condition; in which case, you lose the labor of years, that might have been directed with lasting benefit unto some other channel.

Be this as it may, you will readily allow, that for a young lady who has no turn for the study I am

speaking of, to be condemned both to mortify herself, and to punish her acquaintance, by murdering every lesson put into her hands, is a very awkward situation, however much her master may, for the sake of his craft, flatter her and her friends; assuring them, perhaps, with an air of great solemnity, that he never had a better scholar in all his life. If she whose attainments in this kind are but indifferent, could be contented to amuse herself, and those of her own family, now and then, with an air that happened to please them, it were well; but, how does a judicious hearer blush for the poor beginner, when set down by the command of a fond parent, to entertain perhaps a large company, as we have often seen, with performing that, of which she scarce knows the very rudiments; while all is disappointment on their part, and, if she has any understanding, confusion on hers!

Am I then any enemy to music? Much the reverse. Where there is a real genius for it, improved by art, and regulated by sentiment, nothing surely can be more charming, or more affecting. Its importance in the ancient Jewish worship is well known. Of its beauty and usefulness in our churches, when conducted in a manner suitable to its sacred purpose, and not prostituted to levity, or perverted by ostentation, I am not insensible. Its influence in all ages and nations stands universally confessed. It is founded, indeed, in some of the strongest perceptions of nature, wherever she has seen fit to confer a lively sensibility to the melody of sounds.

But how much is it to be regretted, that this wonderful charm of melody, properly so called, together with the whole merit of expression, should be sacri-

ficed, as we frequently find, to the proud but poor affectation of mere trick and execution; that, instead of rendering the various combinations of sounds a powerful instrument of touching the heart, exciting agreeable emotions, or allaying uneasy sensations, as in the days of old, it should be generally degraded into an idle amusement, devoid of dignity, devoid of meaning, absolutely devoid of any one ingredient that can inspire delightful ideas, or engage unaffected applause! What lover of this enchanting art but must lament, that the most insipid song which can disgrace it, is no sooner heard in places of public entertainment, than every young lady who has learned the common notes, is immediately taught to repeat it in a manner still more insipid: while the most sublime and interesting compositions, where simplicity and greatness unite, are seldom or never thought of in her case; as if the female mind were incapable of relishing any thing grave, pathetic, or exalted!

Let me here call on every musical spirit of your sex, to assert the rights of good sense; and to insist, that those who are intrusted with this branch of their education, shall not fail to introduce them, as early as possible, into an acquaintance with whatever is most beautiful and noble in the article of melody. The more thorough knowledge of harmony may come afterwards, if you are ambitious of advancing so far. In the mean time, you will have the satisfaction of pleasing the best judges, and of entertaining yourselves with such pieces as, while the words to which they are set, convey no sentiments but what are elevated or virtuous, shall serve to refine and enliven your thoughts, to raise your spirits into joy, or compose them into sweetness; and, on chosen occasions,

by the diviner strains of solemn music, to lift your hearts to Heaven, prove a kind of prelude to the airs of Paradise, and prepare you for joining the choir of angels.

DRAWING.

DRAWING depends less upon organization, and more upon philosophical principles, than any other accomplishment in which it is desirable that young ladies should excel. This very elegant pursuit is less adapted, perhaps, for purposes of mere vain display, than either *Music* or *Dancing;* but it is more fitted than either for the solace of hours of sickness or of grief, and is also more intimately connected with mental education, and far more applicable to the common occupations of life. As relates to the mere mechanical use of the eye and the fingers in drawing, it is undoubtedly only an art, but there is more of theory requisite in drawing than in dancing, and theory conduces more to perfection in the former, than in the latter.

It may therefore be both useful and agreeable to our young readers, that we subjoin two short sections upon the principles of *Perspective*, and upon the practice of *Drawing*.

PERSPECTIVE.

Perspective is divided into two branches, the Perspective of lines, and the Perspective of colors. The former is reducible to strict geometrical rules, the latter depends upon accurate and attentive observation. The object of the Perspective of lines is to give to delineations such a form as shall represent the exact shape of the solid body of which they present only the surfaces.

Every figure, except a globe, changes its apparent shape, as our position relatively to that body is changed.

A surface appears narrow in the direction in which it is oblique to the eye.

If you stand opposite the middle of one wall of a room, and look to the middle of the opposite one, and step backwards, you will find that, although the floor appears to ascend, and the ceiling to descend, as they seem to recede from you, yet while the other two walls are diminished both at top and bottom, as they seem to recede, the one opposite to you will appear of its proper shape, though smaller, as it is more distant. Look then at the point directly opposite to you, and you will find that all level lines, on the walls that seem to recede, can be traced straight to that point. Move towards either wall, and you will perceive that the point will seem to move along with you, the wall towards which you move to shorten, and the opposite one to lengthen. This experiment will give you a full insight into all that is necessary of the doctrine of Perspective.

The aërial Perspective, or Perspective of colors, can only be acquired by a careful observation of Nature.

THE PRACTICE OF DRAWING.

Drawing is the art of representing the outlines of any object on a plane superficies. It is an art which has ever been esteemed even among barbarous tribes, at which we shall not be surprised when we reflect that by it we can represent to others what they have never seen, and preserve to ourselves the likeness of any beloved object long after that object has perished.

The most intelligible division of Drawing is into OUTLINE and SHADING.

The outline is the primary part and the basis of all the other parts of drawing, and it consequently deserves our first and greatest attention. To draw outlines well, requires not only a good eye and a dexterous hand, but also some intimacy with Geometry and Perspective, without which we cannot represent objects in their proper forms, appearances, and proportions.

The materials necessary for drawing outlines are paper, black-lead pencils, India rubber, a case of mathematical instruments, a drawing board, a Gunter's scale, and a T square.

On beginning to make outlines, the most simple object should be chosen; and it will greatly facilitate the young pupil's task, if she previously practise the correct drawing of straight lines perpendicularly and horizontally.

Passing from these, she may next proceed to copy objects from engravings, or from casts in plaster. Too much time must not be spent, however, upon these, or the habit of imitation will be so rooted as to lead to servility. On proceeding to copy from nature, the simplest subjects should again be chosen, as leaves, trees, gates, &c.; and when proficiency is acquired in these, animals may be attempted. Upon these much time and practice must be spent, as one or more of them will occur in every perfect landscape, which will greatly gain or lose in effect according as they are well or ill executed.

Of the human figure, no proportions can be given, which will apply to every case; the pupil ought, therefore, carefully to study nature, in whom she will find an unerring and a beautiful guide.

By the *shading* of objects, is meant the art of

giving to them an appearance of reality, by imitating the natural effects of light. To do this well, optics must be studied; that is, an acquaintance must be made with the effects which light produces, according as it falls directly or obliquely upon objects, and the change which is wrought in it by its passing through a transparent body.

Light is either direct, that is, proceeding immediately from a luminous body, or reflected, that is, thrown back by a polished body upon other objects.

Reflected light generally falls in a direction opposite to direct light, than which it is colder and fainter.

One light may be made to fall upon a drawing in three ways; from before, behind, and parallel. The front light is the most brilliant, and the most easy to represent; that from behind the most gloomy, those from directly before or behind are the worst, because in the one there is no light, and in the other no shade.

Artificial and natural lights should not be mixed in the same piece; but the former may frequently be used with great advantage where the latter cannot: this is especially the case in representing the interior or lower part of an object.

The art of drawing is so useful, and so delightful, that our young friends will find, that when the first difficulties of it are mastered, every progressive lesson will cause them to rejoice that they have so effectual an assistant in passing a leisure hour, and producing articles of permanent use and beauty.

PROPRIETY OF DANCING.

For my own part, I must acknowledge, I can see no reason against the moderate and discreet use of DANCING. "To every thing," says Solomon, "there is a season, and a time to every purpose under Heaven:"———amongst the rest—"a time to dance." Even those pursuits which all approve, and approve most highly, may be abused. Nothing is exempt from snares; but one of the worst is a disposition to be peevish, illiberal, and unsociable. In the Jewish institution, it is well known, the exercise in question was adopted into religious worship itself. It is yet more remarkable, that, in the parable of the prodigal son, our Saviour mentions dancing, as making a part of the friendly and honest festivity indulged on his return. The single instance recorded in the New Testament, where it was perverted to a pernicious purpose, has been weekly urged against a practice, that, used with temperance and prudence, is certainly adapted to promote health and good humor, a social spirit, and kind affections between the sexes, with that easy graceful carriage, to which nature has annexed very pleasing perceptions in the beholders.

With respect to this last, it seems to me, that there can be no impropriety in it, any more than in modulating the voice into the most agreeable tones in singing; which none, I think, will object to. What is dancing, in the best sense, but the harmony of motion rendered more palpable? Awkwardness, rusticity, ungraceful gestures, can never, surely, be meritorious. It is the observation of a celebrated philosopher, who was deeply skilled on most subjects, that, "the principal part of beauty is a decent and gracious motion." Here, indeed, one cannot

help regretting, that this, which may be considered in some measure as the virtue of the body, is not oftener seen in our country, as if the sole design of dancing was to supply the amusement of the hour. A modest but animated mien, an air at once unaffected and noble, are doubtless circumstances of great attraction and delight.

I said a modest mien; for that must never be given up: and, on this account, I own, I cannot much approve of a young lady's dancing often in public assemblies, which, without a singular guard, must gradually wear off that lovely bashfulness so largely inculcated in a former discourse. Private circles, consisting chiefly of friends and relations, and where persons of more years than the younger performers are present, I should esteem in every respect the most eligible. Where such precautions are observed, and this diversion is not suffered to interfere with health, regularity, modest apparel, and prudent expense; I freely confess that I am one of those who can look on with a very sensible satisfaction, well pleased to see a company of young people joyful with innocence, and happy in each other. If an exercise so sociable, and so enlivening, was to occupy some part of that time which is lavished on cards, would the youth of either sex be losers by it? I think not.

DANCING.

THOUGH the theory of all things may be communicated by precept, there are many things in which practical excellence can only be secured by example and imitation. Unquestionably all accomplishments

have some connexion with philosophical knowledge, but that knowledge forms only the theoretical groundwork of a *practical* system; and consequently the most elaborate and excellent treatise would not confer the slightest practical skill. In the case of dancing, for instance, no volumes, however skilfully written, would teach a young lady the attitudes which she would learn to assume by a single lesson from a graceful and skilful teacher.

Dancing, in fact, is an almost purely imitative art, and the few philosophical principles upon which it is founded can only be advantageously studied when the pupil is somewhat advanced in practical skill.

Without practice and imitation no one can acquire skill in dancing; while by zealous and careful practice the most ignorant individual may even attain to perfection in that art. Nature, however, has amply compensated for the impossibility of communicating bodily gracefulness through a mental medium, by implanting in the bosoms of young persons a delight in this graceful though severe exertion, with which few indeed of them enter upon those studies which, while they are mentally more laborious, leave the body perfectly in repose.

Dancing has been beautifully styled "The Poetry of Motion;" and is at once a graceful, healthful, and delightful accomplishment; producing good effects on the body, not merely during the temporary practice of it, but permanently, as it confers a graceful carriage, and such a conformation as is most conducive to health.

In this, as in all other pursuits, we recommend to our young readers' attention docility and perseverance, as the sure means of acquiring proficiency. Conducive as this art is to health, as well as to

amusement, it seems unnecessary to enjoin the practice of it. The buoyant spirits of youth naturally incline them to the hilarious dance; and we shall perhaps do no disservice to our young and interesting readers, by reminding them that their deportment, while engaged in it, is not unfrequently taken as an indication of their dispositions. Mirth should have its limits; and the votaries of Terpsichore should carefully guard against displaying any thing approaching to vulgar or indelicate boisterousness.

EVILS OF CARD PLAYING.

Having mentioned cards, says Fordyce, I will use the freedom, unpleasing as it may prove, or ill-bred as it may seem, to offer a few plain remarks on the passion for them, which is now become so strangely predominant, as to take the lead of every thing else in almost every company of every rank. With many, indeed, it seems to be a calling, and, as a witty author has observed, "a laborious one too, such as they toil night and day at; nay, do not allow themselves that remission which the laws both of God and man have provided for the meanest mechanic. The Sabbath is to them no day of rest; but this trade goes on when all shops are shut. I know not," continues he, "how they satisfy themselves in such an habitual waste of their time; but, I much doubt that plea, whatsoever it is, which passeth with them, will scarce hold weight at His tribunal who hath commanded us to redeem, not to fling away our time."

To the same occupation, what numbers sacrifice their health and spirits, with every natural pleasure

that depends on these, not excepting even the comforts of fresh air; pursuing it in the country with the same unabating ardor as in town, and to all the beauty and sweetness of rural scenes, in the finest season, preferring the suffocating atmosphere of perhaps a small apartment, where they regularly every day, if possible, crowd round the card-table for hours together. What neglect of business and study, what ruin of credit, of fortune, of families, of connexions, of all that is valuable in this world, often follows the frenzy I speak of, who can express?

I will suppose, my fair readers! nay, I do hope, that the demon of avarice has not yet taken possession of your hearts. But, do you know any thing so likely to introduce him, as the spirit of gaming? Is not this last a kindred fiend? and does not he, like most other tempters, advance by slow steps, and with a smiling aspect? Tell me, in sober sadness, what security can you have, that the love of play will not lead you to the love of gaming?

Between these, I know, there is a distinction But, is it not a distinction, at best, resembling that between twilight and darkness; and does not one succeed the other almost as naturally? The former at first is cheerful and serene, retaining some rays of pleasantry and good humor; but, by little and little, these disappear. A deepening shade takes place; till, at last, every emanation of mirth and good nature dying away, all is involved in the gloom of anxiety, suspicion, envy, disgust, and every dreadful passion that lowers in the train of covetousness. I say not, that this always happens; but, I ask again, what security is there, that it will not happen to you? Did not every gamester in the world, whether male or female, begin just where you do? And is it not probable, that many of that infamous tribe had

once as little apprehension as you can have, of proceeding to those lengths to which they have since run, through the natural progress of vice, nowhere more infatuating or more rapid than in this execrable one?

But, let us suppose the desire of winning should, in you, never rise to that rage which agitates the breast of many a fine lady, discomposes those features, and inflames those eyes, where nothing should be seen but soft illumination. Are there not lower degrees in the thirst of gain, which a liberal mind would ever carefully avoid? And, pray, consider, when, either by superior skill, or what is called *better luck*, you happen to strip her of money, of that money which it is very possible she can ill spare, an acquaintance, a companion, a friend, one whom you profess at least to love and honor, perhaps at the very moment to entertain with all the sacred rites of hospitality—Is there nothing unkind, nothing sordid, in giving way to that which draws after it such consequences? Is this the spirit of friendship or humanity?—Blessed God! how does the passion I condemn deprave the worthiest affections of nature; and how does that bewitching power, the fashion of the times, pervert even the best understandings, when resigned to its impostures!

Nor is it the laws of humanity and friendship only, that are transgressed by the lust of gaming. The sweet emotions of love and tenderness between the sexes are often swallowed up by this all-devouring appetite; an appetite, which, perhaps, beyond any thing else, tends to harden and contract the heart, at the same time that the immoderate indulgence of it excludes a thousand little reciprocations of sentiment and joy, which would serve to kindle and feed the flame of virtuous affections—How

much conversation suffers from it, who does not perceive?

Here, indeed, you will tell me with an air of triumph, that it prevents a great deal of scandal.—What, then! are your minds so unfurnished, so vacant, that without cards you must necessarily fly to that wretched resource? Creation, Providence, religion, books, observation, fancy; do these present so narrow a field of entertainment, as to force you on the alternative of preying either on the reputation or the property of others?—But now, I recollect, while you possess an art of such utility as this last, for filling up the blanks of discourse, as well as for repairing the wastes of extravagance, why should you give yourselves any trouble to read or think, to enlarge your ideas, or improve your faculties, beyond the usual standard? Surely the knowledge of the most fashionable game, of the most remarkable characters, of the reigning modes and amusements of the season, with a few common-place compliments, remarks, and matters of fact, but especially some passages of private history, told by way of secret to all the world, is quite sufficient, by the help of a little vivacity which nature will supply, to accomplish you for every purpose of modern society. Alas, how poor is all this! How unworthy the principal attention of beings, made "but a little lower than the angels," and professing to believe in the communion of saints!

But are there not many general companies, in which it were impossible to spend a long evening with any tolerable ease or propriety, but by borrowing assistance from the card-table? I grant it, as things are now; and, when you are so situated, your complying with the occasion may be both allowable and proper, provided the stakes are but trifling, your

tempers are not ruffled, and what you win or lose is agreed to be given away in charity. By this means, perhaps, you may "make to yourselves friends of the mammon of unrighteousness."

But tell me, I beseech you, where is the necessity of being very often in general companies? Are these the scenes of true enjoyment? What! where the heart cannot be unfolded; where the understanding has little or no play; where all is reserve, ceremony, show; where the smile of complaisance is frequently put on to deceive, and even the warmest professions of regard are sometimes made the "cloak of mali ciousness!"

There is not, methinks, any thing more contemptible, or more to be pitied, than that turn of mind, which, finding no entertainment in itself, none at home, none in books, none in a rational conversation, nor in the intercourse of real friendship, nor in ingenious works of any kind, is continually seeking to stifle reflection in a tumult of pleasures, and to divert weariness in a crowd.

"But can it be supposed that, even in more private meetings, people should be always able to pass the time without cards?" You ought to speak more plain, and say, to kill the time; for that is commonly the case. By the most favorable reckoning, the greatest part of those hours that are devoted to play is lost. That which was begun for amusement is lengthened out to fatigue. No one improving or generous idea is circulated; no one happy or solacing recollection is secured. The whole is to be set down as a large portion of the span of life cut off without advantage, and without satisfaction, as far as virtue or reason is concerned.

"What then shall we do when together?" Do! Why, converse, or hold your tongues, as good sense

and unaffected nature prompt to either. Do! Why, work, read, sing, dance, laugh, and look grave by turns, as occasion serves; any thing in the world that is innocent, rather than eternal play. For persons in all the gaiety of health, and sprightliness of youth; persons not relaxed by infirmity, or exhausted by business; persons with numberless sources of delight laid open to them, and every natural relish lively and strong—for them to be at a loss how to spend a single evening without cards, what a degradation of the human mind!

Willing to corroborate an argument, which to me appears of such importance, I will avail myself of the words of a writer now living, who is not less respectable for the force, than for the morality of his pen. Complaining of the fatal passion for play, he mentions, among other mischiefs to which it leads, its tendency "to destroy all distinctions both of rank and sex; to crush all emulation but that of fraud; to confound the world in a chaos of folly; to withhold youth from its natural pleasures, deprive wit of its influence, and beauty of its charms; to extinguish the flames of the lover, as well as of the patriot; to sink life into a tedious uniformity, and to allow it no other hopes or fears but those of robbing and being robbed." He adds, in the same animated style, "That if those of your sex who have minds capable of nobler sentiments, will unite in vindication of their pleasures and their prerogatives, they may fix a time at which cards shall cease to be in fashion, or be left only to those who have neither beauty to be loved, nor spirit to be feared; neither knowledge to teach, nor modesty to learn; and who, having passed their youth in vice, are justly condemned to spend their age in folly."

RIDING.

HEALTH and cheerfulness, says an old author, a
pursued with a better prospect of success on hors
back than in any other manner. Riding is indee
a most delightful and invigorating exercise, and a
art which should be acquired by every young lad
who may have the opportunity. Those who resid
in the country can hardly find a sufficient apolog
for not, at least, learning enough of the art to retai
the seat and guide the horse. In most of our larg
cities there are well-conducted riding-schools, wher
this elegant and highly useful accomplishment i
taught in a proper manner, and to which the fashion
able and the grave, the old and the young, the in
valid and the beauty, equally resort to spend an hou
in the cheerful ring.

The utility of knowing how to ride may be illus
trated in various ways; but it will be best appreci
ated by the lady who has occasionally travelled in
countries where wheel carriages are seldom used
or who has had to seek a warm climate and use
horseback exercise for the benefit of her health; or
has been called upon to attend some beloved friend
abroad in pursuit of that best of earthly blessings.

In such circumstances riding becomes not merely
a valuable, but an indispensable accomplishment;
and if it were but in view of the possibility of being
required to practise the art of riding on some simi-
lar emergency, we would earnestly enforce on every
young lady the propriety of seizing any fair opportu-
nity which may present itself of learning how to ride.

When she has acquired the art so as to feel per-
fectly at ease in the seat, there is little reason to ap-
prehend that she will ever omit a suitable opportu-
nity of enjoying this most elegant and exhilarating
of all exercises.

NEEDLE-WORK.

As to needle-work, we find it spoken of in Scripture with commendation. Its beauty and advantages are universally apparent. It was practised by ladies formerly, and ladies of the first rank, much more than it is at present. They, indeed, had much more leisure than most of their posterity. They were simple enough, I suppose, to be in love with home, and to seek their happiness in their duty. Of that duty, they considered diligence as a part; nor does it appear to have in the least cramped their imaginations. Of their skill, in this way, we have seen very laudable monuments. They only wanted instruction in the principles of the fine arts, to give their performances a juster taste. At any rate, their time would, by such means, pass away more pleasantly. They would be under little temptation of wandering abroad; consequently they would escape infinite snares and inconveniences. Then, too, private conversation would be cultivated on a much more rational footing; and many a pleasing discussion would arise on the subject of their various productions. Their fancies, called forth by a thousand prettinesses, and kept up by the spirit of elegant emulation, would, of course, be polished and exalted. This, I believe, will be found true, that those females of the present age, who have resolution enough to copy so antiquated an example, seldom fail to prove the most entertaining companions.

I once knew a lady, noble by birth, but more noble by her virtues, who never sat idle in company, unless when compelled to it by the punctilio of ceremony, which she took care should happen as rarely as possible. Being a perfect mistress of her needle,

and having an excellent taste in that, as in many other things, her manner, whether at home, or abroad with her friends, was to be constantly engaged in working something useful, or something beautiful at the same time that she assisted in supporting the conversation, with an attention and capacity which I have never seen exceeded. For the sake of variety and improvement, when in her own house, some one of the company would often read aloud, while she and her female visitants were thus employed. I must add, that during an intimate acquaintance of several years, I do not remember to have seen her once driven to the polite necessity of either winning or losing money at play, and making her guests defray the expense of the entertainment.

FEMALE DUTIES.

It is not to be denied that Christianity is a practical principle. Nor is it to be denied that it is the only principle that insures satisfactory practical results. Its morality is perfect, because it is universal and because it is the natural consequence of its truths.

No woman can fulfil her social duties without being religious. We need not search antiquity for exceptions to this remark. Examples of female virtue were then sufficiently rare; and, where they did occur, the case was different. The woman who throws off religion now, as it were, invites temptation; and though worldly considerations may induce decorum and correctness, these are only negative virtues. Even where natural amiability so far prevails as to dispose to kind or benevolent effort, it is

but a weak principle, apt to yield to the impulse of selfishness, and influential only when not opposed by any more potent feeling.

Christianity is practical throughout: it is so in its religious as well as in its moral obligations. It is not a mere creed, nor a mere system; but a simple, sincere, practical service, intelligible to all; which all may render, and which approves itself to the conscience as the only tribute worthy of God.

Yet the fault of the religion of ordinary persons is its insincerity. Not that they are intentionally disingenuous; but they admit a casuistry in religion which they would not tolerate in any thing else.

How insincere, for instance, is that modish religion which appears, on a Sunday, in its holiday attire, and of which no vestige remains after the first service of the day is concluded; or that periodical religion which looks prim and demure at certain seasons, and which, having fasted on Good Friday, and knelt at the table on Easter Sunday, reverses the popish order, and keeps its carnival the ensuing week; or that sentimental religion which sheds a few tears at a moving discourse, and falls into hysterics at a pathetic description, and sighs and looks beautiful, especially when the preacher is young and handsome, but which has no solitary contrition, feels no real penitence, and lasts only to the church-door; or indeed every religion which does not imbue and determine character, and become, as it were, a second nature, silently but sensibly influencing the detail of conduct.

It is not always easy to detect what is counterfeit. There may be much ardor even in spurious sentiment. We may be struck by glowing oratory, an apostolic profile, a melodious voice, a touching manner. We may be so deeply affected, that we

question not the genuineness of our emotion; and the excitement may be repeated till it becomes habitual and necessary, and we cherish it as we would any other soft and tender agitation. Yet, though it may assume many different phases, though it may become visionary and eccentric, and its very extravagance may seem to guarantee its sincerity, its practical results are not such as to identify it with real feeling. It is vague, and desultory, and capricious; it is feverish and fickle: it is like the hectic flush, which outvies in brilliancy the hue of health, but whose very brightness is symptomatic of disease.

Real religion is full of repose. It is not indolent and inactive, but it is not restless. Its fervor is so calm and constant that it attracts little notice. It has not the vividness of the electric flash, but it burns like the beacon-light, and is as cheering and salutary.

Yet, though quiet, it is earnest. Some women deprecate the bustle of busy housewives, and imagine themselves privileged to do nothing. And, in like manner, some, condemning the extravagance of a few visionaries, think that the more cold and formal their piety, the better. They measure it by its remoteness from fanaticism; and, because they would have it unostentatious, they take care to conceal it altogether. They may be punctilious in outward observance, but they are ever on their guard against excitement; and from their extreme care lest they should be led away by feeling, it is exceedingly difficult to discover that they feel at all.

Yet these are the very persons who need be under no apprehension. They are too cold-blooded to be ever enthusiastic, too calculating to incur risk, too inert to be extravagant. They are so dull, that to see them interested about any thing beyond a

question of dress, or of household arrangement, would be a relief. But they are dead in religion as in every other matter of feeling; and though they will join in a tirade against spiritual excess, they are unimpressible to every appeal that would excite to spiritual fervor.

Religion must be an absorbing principle. It is not enough to talk about it, or to read about it, or to range ourselves on one side or other of theological debate. We may be such exclusive advocates for morality, that we may seem to attach almost merit to its performance; or we may be so scriptural in our language, and so lucid in our views, that none may be able to challenge our profession: yet we may be far from real Christianity. Our zeal for good works may, perhaps, be only a cloak for practical antinomianism, and our orthodoxy may be merely speculative. Women have little, indeed, to do with controversy of any kind; and though it is much the fashion at present for them to stand in the front, to throw the missiles, and invite the combat, it would be more decorous, as well as more politic, that they should withdraw altogether from the field. They may seem to serve the tactics of rival leaders by skirmishing in the van, and parties may thus try their strength without hazarding their honor; but women are, in reality, but weak champions, and nothing can be worse for themselves than to be thus engaged. It is only their defensive armor that need be proof, lest they should be harassed even in their retired position; and their religion should be so sound and practical, that though it does not render them conspicuous, it may insure their safety. And they should be so blameless in their conduct, and so active in their discharge of social duty, that they may prove the genuineness of their principles; and

that by these criteria, not by interference in what is altogether unsuitable, their zeal and their proficiency may be estimated.

These are, indeed, the test of real piety. No one must fancy herself religious, who is careless of moral obligations. She may be perpetually engaged in the discussion of duty, and liberal in her application of incentives; she may not even shrink from the reproach of religion, nor from public exertions in its behalf; but she is greatly in the wrong, if she imagines that any of these things can compensate for want of attention to the minutiæ of social conduct. The source of religion is the heart, and it radiates through the system; and though its diverging beams strike upon remote objects, they must fall first on those that are nearest to the centre.

The domestic circle may exhibit some of the most beautiful developments of female piety, and it affords opportunities to the youngest Christians to evidence their religion. It is, however, often not till experience teaches the fickleness of other attachments, that we prize the fidelity of family love. It is not till we see how small a matter separates friends, how soon ambition breeds rivalry, and rivalry coldness and distrust, that we rightly estimate that tenderness which, in spite of perversity and neglect, watches over us, and is never weary on our behalf; encouraging our confidence, and welcoming our affection. It is not till we have experienced the selfishness of others, that we prize the disinterestedness of our parents. And sometimes, alas! our sense of their value is too late. It is when they can no longer receive, and we no longer pay, the tribute of affection. It is when they are beyond the reach of all earthly sentiments, and we are left to the cold mercies of a heartless world. Few, perhaps, are the

children who do not mourn over deficiencies in filial piety; who do not recall, with tender sorrow, the poor return they made to an ever-wakeful love; and who, though they may have rendered all that decorum required, do not sicken at the recollection of what they might have done, but failed to do, to soothe, comfort, and make glad the hearts that now have ceased to beat. And how sad it is, that young Christians should ever forget or think light of this most important obligation; that they should ever be led by the fascination of more exciting services to forget a duty which is close at hand, about which there can be no question, and for which there may be no future opportunity! Let them bear with a little impatience, for it may be only over-anxiety for them. Let them bear with a little dullness, for, if they had been damped by so many disappointments, they would be dull too. Let them not count a few sacrifices dear, nor grudge their time, or their attention; nor neglect to reciprocate the tenderness which is lavished and centred upon them.

Young women are especially called to this delightful duty. It is theirs to fill the place of such as are earlier summoned from the parental home, sometimes to supply their deficiencies, and to compensate for their faults. And can any claim be more imperative? May not the minutest attention, affectionately rendered, be as much a fulfilment of duty, and as dear to God, as the more brilliant displays of erratic zeal?

Respect is the peculiar claim of parents, and to any failure in this they are very sensitive. How incumbent, then, is it on children to render that deference which is as much a right on one side as it is a duty on the other!

It is not a greater measure of spiritual light that

can excuse undutiful or ungracious conduct. It is not even the conviction that we must sacrifice the lesser to the greater duty, and forsake father and mother for the gospel's sake, that can justify the unnecessarily wounding the feelings of a parent. Remonstrance itself may be affectionate and respectful; and difference of sentiment should be urged in so delicate a way that we may, at least, show that our religion has taught us to honor and value our natural instructors.

How often does experience give a useful though a somewhat bitter lesson! How often does it show us that what, perhaps, we once stigmatized as prejudice and lukewarmness, was only the result of chastened taste and moderated feeling; and that, if age sometimes fails to make allowance for the ardor of youth, it is the fault of youth to defer far too little to the judgment of age! How often may we afterwards find in the extravagance of others an apology for our parents' fears, and in our own mistakes a justification of their animadversions! And how often may young women, especially, learn, that if they had trusted less to their own superficial knowledge, and had listened more to the counsels of experience,—if they had been less opinionative, and more deferential,—they would have spared themselves the necessity of much retrograde movement, and many painful recollections of unimproved advice!

Filial piety has ever received its meed of approbation, and even poetry has not found a more affecting theme. We follow with tender interest the steps of the daughter of Œdipus,—we read with admiration of the constancy of Ruth,—we dwell with pleasure on the piety of Milton's children,—we delight in the legend of the Siberian exile; and do we, in

every-day life, meet with any more lovely and amiable character than that of the kind, and dutiful, and affectionate child?

There may be, indeed, many more exciting occupations—many more striking developments of religion—than the quiet discharge of filial attentions; there may be a consciousness of much greater sacrifice in the exercise of a diffused benevolence than in the routine of private duty; but though the first must not be undervalued, it is scarcely as certain an indication of real piety as the other. For it is when we see religion cementing natural ties, and nurturing family affection,—prescribing the little kindnesses, and the trifling sacrifices, which contribute so much to domestic comfort, teaching to forego pleasure and society for the sake of ministering to infirmity, and cheering the sad and solitary hour,—that we feel her to be most attractive, and learn to appreciate her real worth.

Young women should certainly consider domestic duties as paramount to every other social obligation; but these will, in general, not interfere with more extensive usefulness. On the contrary, those who are most exemplary at home are usually the best qualified and the most willing to do good on a larger scale.

There are many works of charity for which women, and even young women, are peculiarly qualified; and it is therefore the more to be lamented that their benevolence is not always judiciously applied. What, for instance, can be more appropriate than assisting in schools—administering to the sick, or visiting, or reading to them under proper regulation and legitimate guidance? Women may, in this way, well contribute their mite of service; and if

the result of such efforts be not very important, it will, at least, be beneficial to themselves.

But is it right in them to assume higher ground,—to arrogate to themselves the most important office, as well as the weightiest responsibility,—and to endeavor to supersede, rather than second, ministerial instruction? Is it right in them to go forth as the expounders of Holy Writ,—as the liberators of troubled consciences; and afterwards, perhaps, to expatiate on their own success, as if they had been the sole teachers? Or is it right in them to throw contempt upon a sacred office by dishonoring those who hold it, and to help to depreciate sanctions which it is the fault of the present day far too lightly to esteem? How much more amiable it would be to respect the order, even when unworthily represented; and, instead of giving just cause of complaint to authorized instructors by unkind censures and unwarrantable interference, to endeavor to conciliate their sanction and co-operation! For to them should be ever given the option, at least, of appearing as the originators as well as the promoters of benevolent designs.

Female exertions should be always strictly subordinate; and especially so, when there is no supineness on the part of legitimate teachers. Women should then, indeed, be scrupulously delicate; for, as probably there will be little assumption of authority in such a case, there should be the more punctilious deference. Laborious ministers are often very meek and very sensitive; and they claim, on these accounts, the greater respect: yet are they not the very persons who are sometimes treated with the least consideration? Do not women, even, who perhaps owe to them the very elements of their religion, who have been encouraged by them to con

verse on spiritual subjects, and allowed to assist in their labors, often think themselves privileged to criticise what they are not called upon to judge—to interfere where they are not required—and to speak lightly of instructions which they do not know how to appreciate? How much more decorous and proper is that conduct which asks for guidance,—which, in the distribution of books or of relief, and in the application of all benevolent efforts, is neither officious nor opinionative, but is content to conform to whatever is pointed out, and modestly and quietly to execute it!

Respect to ministers is both a religious and a social duty; but one, unhappily, too little understood and practised. It is not that enthusiastic impulse which makes an idol of every thing it admires,—which one day deifies the object of its attachment, and the next, decries and deserts him: nor is it that homage which talent, or eloquence, or even sometimes superior sanctity, may evoke. But it is respect for an order appointed by God, and a reverence for all that is lovely and of good report in those who adorn it. And it produces towards such, a consistent, steady, respectful, and affectionate attachment, a filial feeling with regard to them, a submis sion to their authority, a deference to their judgment, and a willingness to receive what they have to impart. It is a want of this sentiment that renders young women more fastidious than they are teachable, fonder of comparing the merits of different ministers than of listening to their instructions, and more ready to carp at what they do not like, than to gather good from what they hear. It is a want of this sentiment that makes them fickle in their at tachments, unsteady in their creed, ready to be en snared by any new and unsound doctrine, and ap-

to affect the heresiarch themselves. And it is the same want that has sent them, at times, to their spiritual guides, not to be taught by them, but to convince them of their errors,—not to consult them upon cases of conscience, but to enlighten them upon speculative points.

Yet all this is very lamentable; and we can scarcely wonder that some should be disposed to disallow to woman, in these matters, the right of judgment at all, when it is occasionally so much abused. Dogmatism is bad in men, but it is infinitely worse in women; and, however it may be disguised by a pretty form and soft manner, it is a blemish which, at once, strikes and offends the eye.

All that women do should be done modestly. They should not act the dictator in any thing, not even in matters of benevolence. It is very much the fashion to solicit their patronage, to give them the notoriety of office, and to invest them with a little authority This may be politic on some accounts, and, in some cases, necessary; but charity, in its most unobtrusive form, is what is more becoming to female character. Women, at least, should never be meddling or important; and, if they must take the lead at female committees, or preside at tables at bazaars, they should do so with the least possible display. We may, some of us, question altogether the propriety of young women offering their gay wares at a public mart, or exacting a guinea for every bauble; we may think that they might spend their time more profitably than in making hearts'-ease pincushions, or wafer-toys; but if they are to do these things, let them do them without effort or affectation. It is the importance assumed on such occasions that is the chief cause of offence.

It should be always considered the duty of wo-

men to be well and actively employed, and there is ample field for the most diligent. Let not, therefore, those who waste their time in doing nothing—who sit at home in indolence, reading a novel, or drawing a flower, or embroidering a work-bag—excuse their own inertness by the officiousness of others. The one is far more defensible than the other: the one may be moderated or corrected, and its intention is its apology; but the other must be wholly overcome, for its principle is bad. The higher the rank, the greater the wealth, the more important it is that sympathy should be expressed, and charity exercised. Young women of whatever degree should never shrink from personal effort. Neither should they think, when they do enter a cottage, or teach a school, that it is an act of condescension. It is certainly very right in them to be so employed, but it is an honor to them too; and they should ever remember, that it is the greatest privilege that attaches to superiority of any kind, to render its inferiors happy and at ease.

There is, perhaps, a greater sense of the duty now than there ever was. And, if so, why should there not be more effort? Why should not societies be everywhere established under ministerial sanction for the relief of the poor and the sick, and individual charity be thus concentrated and applied? In the detail of such societies, the assistance of women would often prove very valuable. They would, indeed, not be made the chief agitators; they would not be appointed to the most laborious or the most responsible offices; they would not be sent into districts where it is scarcely fit for modest women to appear;—but they would be directed in all cases of difficulty; and, instead of rambling about on a philanthropic crusade, they would have an assigned

sphere of usefulness, and a proper and subordinate duty. The sweet Quakeress has shown what a woman can do: there would be found many such, if they were only judiciously called into action.

Yet it may not be in the power of all women to devote very much time to active efforts. Those who are married are not independent, though it is very much the fashion to consider them so; and to their duties at home, all other social duties should be subordinate.

Obedience is a very small part of conjugal duty; and, in most cases, easily performed. Women have, indeed, not much cause to complain of their subjection; for, though they are apt, very inconsiderately, to deliver up their right of self-control, they suffer from this rashness, on the whole, less frequently than might be expected. Ill-assorted marriages are certainly too common; but, important as the union is, and thoughtlessly as it is often contracted, it is only wonderful that there should not be a great deal more unhappiness resulting from it than we see to be the case.

Much of the comfort of married life depends upon the lady: a great deal more, perhaps, than she is aware of. She scarcely knows her own influence · how much she may do by persuasion,—how much by sympathy,—how much by unremitted kindness, and little attentions.

To acquire and retain such influence, she must, however, make her conjugal duties her first object. She must not think that anything will do for her husband,—that any room is good enough for her husband,—that it is not worth while to be agreeable, when there is only her husband,—that she may close her piano, or lay aside her brush, for why should she play or paint merely to amuse her hus-

band? No! she must consider all these little arts of pleasing chiefly valuable on his account,—as means of perpetuating her attractions, and giving permanence to his affections. She must remember that her duty consists not so much in great and solitary acts,—in displays of the sublimer virtues, to which she will be only occasionally called; but in trifles,—in a cheerful smile, or a minute attention, naturally rendered, and proceeding from a heart full of kindness, and a temper full of amiability.

There is one class of duties which, as it went out with our grandmothers, is now considered quite obsolete. We wonder, indeed, how these venerable ladies could be so familiar with the pantry, and yet never soil their petticoats; how they could preside over the culinary department, and be adepts in every domestic art, and yet be still as stately as their ruffles or brocade. Ladies were in those days accountable for every dish; they smiled with conscious triumph when the sauce was praised; they made currant-wine and raspberry vinegar; and their cupboards were stored with expressed juices and ingenious confections. But now there is something inelegant that attaches to the ménage. It is associated with making puddings, or mending stockings, or scolding servants. A good housewife is a good sort of bustling person, who has always a good dinner and a clean house; who jingles a bunch of keys, and gasps for an opportunity of replenishing your plate; and who looks, at the head of her table, as if she should be in the kitchen.

The habits of a former age would certainly not be in keeping with the refinement of the present; and a lady may, no doubt, be better employed than in superseding her servants. But there is no greater mistake than imagining that there is any thing do

rogatory in entering, when necessary, on even practical detail; or that it is not incumbent on every woman, whatever her degree, to take care that these details are well conducted.

Ease is the distinction of true breeding. The most lady-like deportment is not inconsistent with perfect economy. It is delightful to see such a union: it conveys a tone to the whole establishment, and you feel assured that the dairy and the drawing-room are equally in order.

But, on the contrary, there is no worse breeding than to be ashamed of any thing you may feel it to be your duty to do. "Never blush, my love," said the elegant Mrs. Chapone to a young wife whom she detected making a tart, "to do any thing which may please your husband, promote economy, or em bellish your table." It may be that your fortune does not allow your devolving on a housekeeper the dispensing of your stores, or on a governess the care of your children; that you have no lady's maid to make your caps, and no French cook to season your omelets; and yet, if you are surprised in any of these little offices, you are sadly discomposed. You retire from your press, or send away your children, or secrete your work; just as if it were a breach of etiquette to be discovered anywhere but on a sofa, or doing any thing which is of any use.

And this affectation descends even to a lower rank. What can be more absurd than to dine at tables of very moderate establishments, to taste delicious confections, and to be quite sure that you are indebted for them to the lady of the house—that, at least, she made the jelly, and whisked the cream—and yet to know that she would blush to be suspected conversant with the ingredients of a single dish?

It must be confessed, that the ménage is not the

most interesting part of female duty. Its detail is often trying. We feel that there are a great many things which we would rather not look into, a great many blemishes which we would rather not observe; that we would prefer, almost, the consciousness of a little disorder, to the annoyance of interfering to set things right; and that, in short, we would often rather, ourselves, dust the table than ring the bell. But these are the little trials that devolve upon woman. They are her share of the burden, and she should, therefore, not shrink from it. And they are common to all; for the lady of rank is as responsible for the good conduct of her establishment, as the poor man's wife is for the neatness of her cottage.

We are all sensible to the impressions which a want of order produces. A coup d'œil suffices. We are kept, for instance, in the first place, half an hour ringing at the bell; we are then ushered into a cold apartment by a blundering footboy or a slipshod maid, and are left to note its mal-arrangement whilst the lady of the house is adjusting her costume; and when, at last, we are allowed to pay her our compliments, we are concerned to discover that, in her haste to descend, she has left one papillote untwisted, and one unhappy cordon dangling at her side. We sympathize with the poor husband; and, in pity to his feelings, make a point of declining his invitation to dinner.

The consideration in which a woman is held depends, however, much on these little points. A silver saucepan is not indeed, now, an item in the *corbeille de mariage*, nor do modern husbands wish that their ladies' boudoir should be made a pastry-room; but none are careless of the conduct of their house, or the arrangement of their table. None like to see

the one in disorder, or the other ill-furnished. The commissariat department devolves upon the lady, and nothing goes on well if it is poorly supplied. A bad dinner has a bad effect upon the temper, even when there is, on the whole, a superiority to trifles. We have heard, indeed, of Sir Isaac Newton's insensibility to the abstraction of his chicken, and of his returning to his problem equally content without it; but we doubt whether any modern student would be as indifferent. Besides, husbands will sometimes bring home stray acquaintances to dinner; and why should they have, on such occasions, to blush for their wives' deficiencies?

A neglect of minute attentions is always a dangerous experiment. There is nothing so fatal to sentiment as discomfort. The love that is whispered to an elegant young woman in a delicious parterre is forgotten when she appears in a bedgown at the breakfast table, and dispenses to her shivering husband cold coffee and blue milk. How different his lot from that of the more privileged bachelor, whose nice house-keeper sets out his table, and never soils his carpet; and who, if tempted to leave his quiet habitation, and compare his solitary condition with the matrimonial felicity of his friend, finds the unhappy Benedick overwhelmed with children, and resigned to discomfort!

The most anxious, however, if not the most important duty of married life, is that which is due to children, and which, in their early years, principally devolves upon the mother. None can supply her place, none can feel her interest; and as, in infancy, a mother is the best nurse, so, in childhood, she is the best guardian and instructress. Let her take what help she may, nothing can supersede her own exertions. She must give the tone to character; she

must infuse the principle; she must communicate those first lessons which are never forgotten, and which bring forth fruit, good or evil, according as the seed may be.

Instruction is not without its trials. We have heard, in poetry, how delightful it is to "rear the tender thought;" but we doubt whether any of us can altogether sympathize with the beau ideal of the bard. In spite of Bell and Pestalozzi, it must ever be a work of patience to teach grammar and orthography.

How needful, then, is a mother's interest! She may not be herself required to impart the elements of knowledge; but it is hers to give life to the system,—to regulate the temper,—to turn the little incidents of a child's life into so many useful lessons. It is hers to watch the early bias—to infuse into the lisping prattler a scrupulous regard to truth—to teach the first breathings of the infant spirit to ascend to heaven.

And well is her care repaid. On whom does the infant smile so sweetly as on its mother? To whom do the little boy and girl fly so naturally for sympathy as to their mother? And often, in after life, does not youth repose its confidence securely on a mother, and seek the counsel of a mother's faithful heart, and hide its griefs in a mother's tender bosom? It is a delightful relationship; and if mothers would secure the love and respect of their children, they must not grudge their attention to them in their earliest years. They must be willing to sacrifice a little amusement, or a little company, or a little repose, for the sake of nursing their infants, or teaching their children, or fulfilling, themselves, offices which, too frequently, they devolve on servants.

To accomplish, however, these duties, a woman

must be domestic. Her heart must be at home. She must not be on the look-out for excitement of any kind, but must find her pleasure as well as her occupation in the sphere which is assigned to her.

St. Paul knew what was best for woman when he advised her to be domestic. He knew that home was her safest place; home her appropriate station. He knew especially the dangers to which young women are exposed, when, under any pretence, they fly from home. There is composure at home; there is something sedative in the duties which home involves. It affords security not only from the world, but from delusions and errors of every kind. A woman who lives much at home, hears the rumors merely of conflicts which perplex and agitate all who are involved in them. Opinions are presented to her, not dressed up with all the witchery of eloquence, and fresh from the mouth of their propounder, but divested of extrinsic attractions, and in their true garb. She entertains them with a mind not fevered by excitement nor athirst for stimulus, but prepared to weigh every thing impartially, and preoccupied by important themes.

How preferable is the quiet lot of such an one, when really religious, to the most brilliant which this world can offer! She has set her footing on the Rock, and she will never be moved from it. Her faith is firm, as that on which it reposes. It is not that vague sentiment, which scarcely knows what it believes. It is not that fickle sentiment, which adopts the newest dogma, whatever it may be. It is not that vapid sentiment, which feels every thing or nothing, just as the world dictates. But it is a faith founded upon Scripture,—that bends to the authority of Scripture, however set at naught,—that receives the doctrines of Scripture, however con-

temned,—that recognizes the obligations of Scripture, however mystified or explained away. It is a faith which, conscious of its own weakness, rests on Almighty strength,—feeling its own wants, flies to Infinite sufficiency,—which, with filial confidence, carries its cares to the mercy-seat of Heaven, and rests assuredly on Him in whom it has believed.

And how will such a faith be evidenced? By composure under trials,—by a modest fulfilment of duty,—by a heavenly walk,—by a happy death. Yes! it is then that the Christian really triumphs! The spirit that has animated for a while the tabernacle of clay,—that has prompted to benevolence,—that has stimulated to self-denial,—that has striven and struggled and suffered under its load of flesh,—then breaks from its prison and finds its repose. Then it meets with those with whom it long has held communion—whose temptations, and trials, and constancy have been the same—and whose home will be the same for ever.

And let it encourage the female Christian, that many have preceded her in her godly course,—that Ruth, and Hannah, and Mary, and Dorcas, and Priscilla, and other holy women, have led the way,—that they have striven, and have prevailed,—have believed, and been accepted,—that they have received their crown of glory, and are with the spirits of the just more perfect. And let her go, and be like them!

GENERAL DEPORTMENT.

In the celebrated school of William of Wykham, at Winchester, there is painted in large characters, —"Manners maketh man." How much more truly may they be said to make Woman!

The retiring diffidence, the gentleness and modesty of manner, which characterize this sex, are its most potent spells. The very weakness of woman becomes her tower of strength; and, in seeming to be governed, lies her power of governing. In argument, their strength lies in their delicacy and mildness of manner; and even their anger is most efficiently and most becomingly manifested, not by violence of word, tone, or gesture, but by a reserved dignity of manner, and a sort of negative unkindness, consisting of a diminution of their natural and habitual amenity.

Eminence of rank, and the most profuse favors of fortune, are insufficient to atone for forwardness or coarseness of manners in a female.

Grossness of all kinds is a deadly enemy to beauty and should be avoided as a city of pestilence. A well-bred lady will be moderate in diet, and *very* sparing of wine; and whatever may be her natural or acquired talents, she will be careful not to engross unduly the attention of the company she may be in.

We entreat our young readers to bear in mind, that in our intercourse with society, it is our duty to bear and forbear. A young lady should ever, whatever pains it may cost her, keep her temper, conceal if not subdue her antipathies, and avoid making any observations which are calculated to wound the feelings of others. It is true, that some

persons have *really* annoying peculiarities, but it is not difficult to avoid coming in contact with such persons; and even when etiquette compels collision, good manners, of which good sense and good feeling are the very soul, demand that we should suppress our own feelings, rather than pain those of other persons.

In conversation too much display should be carefully avoided. *All* like to be heard, and most persons like good listeners better than good talkers. Besides, too much fluency and animation in discourse are incompatible with true feminine modesty.

Neatness is indispensable in the dress of a lady: tawdry colors, and a *conspicuously* fashionable make, should especially be shunned: dress at once showy and ill-judged always draws ridicule upon its wearer. It is impossible to lay down minute rules for dress, the style of which must, and should, differ with the varieties of figure and countenance; but, as a general rule, it may be well to observe, that it is proper to preserve a middle course between extreme gaudiness and *extreme* plainness.

The manners, gait, dress, and that general assemblage of particulars which the French call the *tout-ensemble*, afford to the judicious certain indications of a young lady's disposition; and our fair readers should therefore be at once careful to acquire polished manners, and studiously solicitous to avoid catching ungraceful or vulgar peculiarities from others.

CONVERSATION.

I WISH to offer you a few hints on the SPIRIT and MANNER in which I conceive your CONVERSATION should be conducted. And now perhaps you imagine we want to preclude every degree of that which passes under the name of *trifling*. You are mistaken. We do not expect that women should always utter grave sentences, nor men neither. It were inconsistent with the state of mankind. It cannot be expected from philosophers of the first rank; nor, if it could, do I know that it would be desirable. I am even inclined to believe, that they who understand the art of what has been termed *trifling agreeably*, have gained a very considerable point. The frailty of human nature, and the infelicity of human life, require to be relieved and soothed. There are many occasions on which this is not to be done by sage admonitions, or solemn reflections. These, to well-disposed minds, are often highly solacing; but to dwell on them always were to strain the machine beyond its powers. Besides that a seasonable diversion to anxiety, a temporary forgetfulness of grief, is frequently a far better method to remove it, than any direct application or labored remedy. To change the metaphor; when the road proves rugged, or is in danger of growing tedious, one successful means of beguiling it, is for the travellers to cheer and amuse one another by the play of fancy, and the facetiousness of mirth. But then the end of the journey must not be forgotten. Because we are weak, there is no reason why we should be silly! The brow of Care may surely be smoothed without converting it into the laugh of folly. While we indulge the recreation necessary

for mortal, let us maintain the temper requisite in immortal beings. To reconcile these two things, and to blend them happily, seems the proper science of creatures on their progress through time to eternity. From you, my gentle friends! we look for every thing that, next to the divine influence of Religion, can soften the inequality, and animate the dullness of the way.

We wish to see you smile often; but we would not have you smile always, if it were possible. There are many scenes that demand a grave deportment; there are not a few that call for a mournful one. She that cannot distinguish between laughter and happiness, never knew what the latter means. She that cannot "weep with them that weep," as well as "rejoice with them that rejoice," is a stranger to one of the sweetest sources of enjoyment, no less than to one of the noblest lessons of Christianity. Those are the happiest dispositions which are the best. Benevolence is the supreme perfection of the ever blessed Deity. He is infinitely removed from every painful impression. Yet Scripture, in the style of accommodation, ascribes to him all the guiltless emotions of humanity: and we know that our Saviour was formerly on earth, and is now in heaven, "touched with the feeling of our infirmities!"

With the character of a Christian woman, nothing, methinks, can better correspond, than a propensity to melt into affectionate sorrow. It becomes alike her religion and her sex. Never, my fair friends, no, never do your eyes shine with a more delightful effulgence, than when suffused with all the trembling softness of grief for virtue in distress, or of solicitude for friendship in danger. Believe me, if the gaiety of conversation gave place somewhat oftener

to the tender tale of woe, you would not to such, at least, of your male acquaintance as have hearts, appear at all the less lovely. The sigh of compassion stealing from a female breast, on the mention of calamity, would be rather more musical in their ears, than the loud bursts of unmeaning laughter, with which they are often entertained. Let me add here, that the charms of innocence and sympathy appearing in your discourse will, to every discerning man, spread around you a lustre which all the jewels in the world cannot bestow.

> The diamond's and the ruby's blaze
> Dispute the palm with Beauty's Queen:
> Not Beauty's Queen commands such praise,
> Devoid of virtue if she's seen.
> But the soft tear in Pity's eye
> Outshines the diamond's brightest beams:
> But the sweet blush of Modesty
> More beauteous than the ruby seems.

If we speak of improvement, merciful Redeemer! how edifying to the soul is this generous sensibility! "It is better to go to the house of mourning than the house of feasting: for that is the end of all men, and the living will lay it to heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. As the cracklings of thorns under a pot, so is the laughter of a fool. This is also vanity." You know who said so?——The man who had spent many a day and many a night in the bower of voluptuousness, far from the cries of misery, and the moans of complaint; who gat him, "men-singers and women-singers, and the delights of the sons of men;" who had, times without number, said in his heart, "Go to now, I will prove thee with mirth, therefore enjoy

pleasure;" who sought by the use of wine to exalt his own spirits, and to promote the hilarity of those about him; in a word, who kept not from his eyes whatsoever they desired, nor withheld his heart from any joy. This, I say, was the man whom experience, as well as inspiration, prompted to give the preference you have just now heard. There is—yes, there is attendant on virtuous sadness, a sensation, which, in point of indulgence and elevation, at once, is superior to all that was ever felt by a light mind, in the flush of festivity, or amidst the triumph of wit.

Having mentioned WIT, let me proceed to warn you against the affectation and the abuse of it. "Let your SPEECH be always with GRACE, seasoned with SALT." These remarkable words were addressed to Christians in general. They are considered by the best commentators, as an exhortation to that kind of converse, which, both for matter and manner, shall appear most graceful, and prove most acceptable; being tempered by courteousness and modesty, and seasoned with wisdom and discretion, that like salt will serve, at the same instant, to prevent its corruption, and heighten its flavor. How beautiful this precept in itself! How useful and pleasing in the practice! How peculiarly fit to be practised by you, my female friends! on the turn of whose conversation and deportment so much depends to yourselves, and all about you!

It is not my design to gather up, if I could, the profusion of flowers that have been scattered by innumerable hands on this tempting theme; and by which those very hands have, in their own case, shown how difficult it is to resist the temptation. I would only observe, that the dangerous talent in question, has been well compared to the dancing of

a meteor, that blazes, allures, and misleads. Most certainly it alone can never be a steady light; and too probably it is often a fatal one. Of those who have resigned themselves to its guidance, how few has it not betrayed into great indiscretions at least —by inflaming their thirst of applause; by rendering them little nice in their choice of company; by seducing them into strokes of satire, too offensive to the person against whom they were levelled, not to be repelled upon the authors with full vengeance; and finally, by making them, in consequence of that heat which produces, and that vanity which fosters it, forgetful of those cool and moderate rules that ought to regulate their conduct!

A very few there may have been, endowed with judgment and temper sufficient to restrain them from indulging "the rash dexterity of wit," and to direct it to purposes equally agreeable and beneficial. But one thing is certain, that witty men, for the most part, have had few friends, though many admirers! Their conversation has been courted, while their abilities have been feared, or their characters hated, or both. The last, indeed, have seldom merited affection, even when the first have excited esteem. Sometimes their hearts have been so bad, as at last to bring their heads into disgrace. At any rate, the faculty termed *wit*, is commonly looked upon with a suspicious eye, as a two-edged sword, from which not even the sacredness of friendship can secure. It is especially, I think, dreaded in women. In a Mrs. Rowe, I dare say, it was not. To great brilliancy of imagination, that female angel joined yet greater goodness of disposition; and never wrote, nor, as I have been told, was ever supposed to have said, in her whole life, an ill-natured, or even an indelicate thing. Of such a woman with all her talents

none could be afraid. In her company, it must have been impossible not to feel respect; but then it must be like that which the pious man entertains for a ministering spirit from heaven,—a respect full of confidence and joy. If aught on earth can present the image of celestial excellence in its softest array, it is surely an ACCOMPLISHED WOMAN, in whom purity and meekness, intelligence and modesty, mingle their charms. But, when I speak on this subject, need I tell you, that the most sensible men have been usually averse to the thought of marrying a witty female?

You will probably tell me, they were afraid of being out-shone; and some of them perhaps might be so. But I am apt to believe, that many of them acted on different motives. Men who understand the science of domestic happiness, know that its very first principle is ease. Of that indeed we grow fonder, in whatever condition, as we advance in life, and as the heat of youth abates. But we cannot be easy, when we are not safe. We are never safe in the company of a critic; and almost every wit is a critic by profession. In such company we are not at liberty to unbend ourselves. All must be the straining of study, or the anxiety of apprehension. How painful! where the heart may not expand and open itself with freedom, farewell to real friendship! farewell to convivial delight!—But to suffer this restraint at home, what misery!—From the brandishings of wit, in the hand of ill-nature, of imperious passion, or of unbounded vanity, who would not fly? But when that weapon is pointed at a husband, is it to be wondered, if, from his own house, he takes shelter in the tavern? He sought a soft friend; he expected to be happy in a reasonable companion. He has found a perpetual satirist, or a self-sufficient

prattler. How have I pitied such a man, when I have seen him in continual fear on his own account and that of his friends, and for the poor lady herself, lest, in the run of her discourse, she should be guilty of some petulance, or some indiscretion, that would expose her, and hurt them all! But take the matter at the best, there is still all the difference in the world between the entertainer of an evening, and a partner for life. Of the latter, a sober mind, steady attachment, and gentle manners, joined to a good understanding, will ever be the chief recommendations; whereas the qualities that sparkle will be often sufficient for the former.

As to the affectation of wit, one can hardly say, whether it is most ridiculous or hurtful. The abuse of it, which we have been just considering, we are sometimes, perhaps too often, inclined to forgive, for the sake of that amusement which, in spite of all the improprieties mentioned, it yet affords. The other is universally contemptible and odious. Who is not shocked by the flippant impertinence of a self-conceited woman, that wants to dazzle by the supposed superiority of her powers? If you, my fair ones, have knowledge and capacity, let it be seen, by your not affecting to show them, that you have something much more valuable—humanity and wisdom.

Must women then keep silence in the house, as well as in the church? by no means. There may indeed be many cases in which it will particularly become a young lady to observe the apostolic rule, "Be swift to hear, and slow to speak:" but there are many too, wherein it will be no less proper, that with an unassuming air, she should endeavor to support and enliven the conversation. It is the opinion of some, that girls should never speak before com-

pany, when their parents are present; and parents there are so deficient in understanding, as to make this a rule. How then shall those girls learn to acquit themselves properly in their absence? It is hard if you cannot distinguish, and teach your daughters to distinguish, between good-breeding and pertness; between an obliging study to please, and an indecent desire to put themselves forward; between a laudable inquisitiveness, and an improper curiosity. But this, I confess, is not the common mistake in the education of young women; and they must permit me to say, that it were well if the generality of mothers were careful, by prudent instruction in private, to repress that talkative humor, which runs away with so many of them, and never quits them all their life after, for want of being curbed in their early years. But what words can express the impertinence of a female tongue let loose into boundless loquacity? Nothing can be more stunning, except where a number of fine ladies open at once.—Protect us, ye powers of gentleness and decorum, protect us from the disgust of such a scene!—Ah, my dear readers! if you knew how terrible it appears to a male ear, of the least delicacy, I think you would take care never to practise it.

For endless prattling, and loose discourse, no degree of capacity can atone. I join them together, because, in effect, they are seldom separate. But the noisy, empty, trivial chatter of everlasting folly —it is too much for human patience to sustain. How different from that playful spirit in conversation spoken of before; which, blended with good sense, and kept within reasonable bounds, contributes, like the lighter and more careless touches in a picture, to give an air of ease and freedom to the whole! This freedom and ease, when accompanied

with decency and variety, a certain native prettin and unstudied correctness, are among the m pleasing characteristics of female society in its b shape.

Your talking so much about dress, and fashio and fashionable amusements, as the far greater p of you are ever doing, in preference to better s jects, is, to say the softest thing of it, a weakn which cannot be justified, but which perhaps m be, in some measure, forgiven to your sex. As the love of *scandal* and dispute, which may be cal the *acid of speech*, in contradiction to the *salt* recc mended by the apostle, it must be reserved for a ture consideration. The men, indeed, are ready triumph at the very mention of it. Whether th have reason to triumph on the whole, may be a c ferent question! The agreeable qualities name moment ago, they must fairly give up to the wom How few of them in comparison possess, or at le exercise, the power of keeping discourse alive, wi out assistance from wine, from politics, from bu ness, and from the news of the day!

I just mentioned UNSTUDIED CORRECTNESS, as a propriated to the conversation of cultivated wom I mean that easy elegance of speech, which resu from clear and lively ideas, expressed with the si plicity of nature, somewhat aided by the knowled of books. To this the best scholars amongst the m must seldom or never lay claim. It is necessar precluded by their profounder studies, and that sc pulous attention to the minutest rules of gramm which is induced by the turn of their educatio and which, though by practice it may become in great degree habitual and mechanical, will yet a ways appear deficient in the happy felicity, whe with so many females clothe their sentiments. Th

they, who are naturally fond of ornament in every thing else, should show a certain honest neglect of it where it is least requisite, where it is generally hurtful by embarrassing and fettering that which ought to be free and unaffected, surely entitles them to some praise.

How often have we seen very ingenious men perplexed, when they have wished to explain themselves, on some topic by no means abstruse, and which they perfectly understood! With how little grace have we heard them tell a story! In these, and such like points, women of any capacity excel. To what can the difference be owing? I fancy to this—that the former, in their words and ideas, attend too sedulously to precision and embellishment; while the latter are content to speak just what they mean, and to relate simply what they have read or heard, as it rises to their minds, without the labor of accuracy, which often hampers the faculties in their operation, and disturbs the train of nature.

On this principle, I presume, is founded that maxim, which makes the perfection of art to lie in concealing it; an attainment extremely uncommon, and which, where it has taken place, has been always considered as the most difficult, and the most beautiful of any that can distinguish the productions of taste. From hence it is, that the celebrated works of ancient genius have been judged to derive a large share of the superiority usually ascribed to them. From the same source chiefly, to compare small things with great, has probably arisen that peculiar happiness in letter writing, which the men, I think, are willing to allow to your sex. Here, indeed, they comfort themselves with their superior strength, and depth, and learned elegance, in that and other matters where intellect is concerned. Pretensions to

these, with a few exceptions, I believe, to say t truth, you had better resign.

For my part, I could heartily wish to see the male world more accomplished than it is; but I not wish to see it abound with metaphysicians, h torians, speculative philosophers, or *learned lad* of any kind. I should be afraid, lest the sex shou lose in softness, what they gained in force, and l the pursuit of such elevation should interfere a lit with the plain duties and humble virtues of li Amiable instances of the contrary I know there a I think, at this moment, of one lady, in particul who, to an extensive knowledge in philosophy, a languages ancient and modern, with some porti of poetical genius, and a considerable degree of l erary fame, has the sense and worth to join eve domestic quality that can adorn a woman in h situation.

DOMESTIC ECONOMY.

THE minute details into which we are about enter, in this chapter, may seem beneath the digni of instruction; but if general principles are there better understood, they will not require apolog Even an astronomer, reasoning upon the planeta system, resorts to a diagram of a few simple lin and explains clearly the most sublime or intrica doctrines by this means. Without further prefa then, we shall place at the head of the present su ject, a simple calculation, which forms a sage, b neglected maxim, "*A penny a day is thirty shillin a year.*"

Were this habitually kept in view, how many s perfluous expenses would be curtailed! It wou

raise the character of that degraded thing a *penny*, to its proper value; pence would accumulate till they became pounds; and, like a well-disciplined troop surrounding our possessions, would prevent insidious depredation, and often keep poverty at bay. It is to be feared, that few of those who frequently say, "It is but a penny," will become possessed of pounds by their own prudence and management. Yet a penny a day does not suffice such persons as these to disregard and to squander; the same disposition pervades their whole conduct, and is a constant drain upon their pecuniary resources; probably every article with which they are concerned will pay its tribute to the idol of extravagance; and the amount of such a daily tax it is fearful to calculate. That this calculation may not eventually be made by the creditor, an account-book is earnestly recommended; printed ones may be had with columns for every article, and for every day in the year; and to those who are so frequently wondering which way their money goes, this would have the effect of demonstration; it would do away all that was mysterious in the business, and convince them that they have neither had holes in their pockets nor been robbed. Many persons satisfy themselves with keeping an account of the larger sums they expend; but these can generally be recollected; while the shillings and sixpences pass away in great numbers, and almost imperceptibly, because deemed too trifling for notice. A strict account of these would at a glance convince of their importance. It would exhibit, at one view, the enormous amount of money expended in gloves, ribands, and other articles of haberdashery, in which some young women are thoughtlessly profuse; and it might prove a more effectual antidote to the passion for *great bargains* than any that could be written

upon the subject. It is certain, that though the affluent may occasionally indulge themselves in purchasing articles they do not want, or perhaps never may, those who are *not* affluent should by no means allow such a propensity; lest, while a *great bargain* is lying by useless, they should actually be in want of a common necessary. Some years ago, a female, who had by imprudence reduced herself to her last ninepence, was prevailed upon, by its *cheapness*, to purchase a pretty box for the reception of threads and tapes. Alas! it was doubtful whether she would ever more be mistress of either tapes or threads!

If that money which is spent by the young and inconsiderate in a desultory or superfluous manner, were kept in reserve to supply the place of each useful article, as it is laid aside, it would be very advantageous to those whose finances render it difficult to make large purchases. To such it is of great importance to keep up the original stock; and if they were, at stated times, to put by a certain sum, however small, they would have a little fund constantly rising, and be exempted from those anxieties which many, for want of better management, endure. Should this plan be thought eligible, let servants' wages especially be included; and if the day upon which they became due were previously marked in the account-book, it would insure their punctual payment, and the wages of the hireling would not be kept back, either by lack of means or treachery of memory. A poor girl who goes to service with a scanty wardrobe, has often to endure inconveniences, or incur debts, through the negligence of her employers, which a little attention on their part to her necessities and feelings would easily prevent.

Much loss is sustained by purchasing articles of house-keeping in small quantities; not only as to

their original cost, but in their consumption, as many of them are benefited by keeping: nor can regular weekly payments be too forcibly recommended. It is frequently impossible to ascertain whether a bill of even a month's standing is quite correct, and many who are tempted to let them run still longer, increase with the delay the probability of not paying them at all: those who are honestly determined that they shall be paid, would find it more prudent and less difficult to discharge them weekly, and thereby at once defend their own property, and insure that of their tradesmen. A house-keeper who had adopted the injudicious practice of paying but once a year, having *equally* divided his custom between two bakers, found that one of them had charged him for a quantity of bread just twice as much as he had had from the other! Tradesmen are not all dishonest, but all are liable to mistakes, many of which, in a long account, cannot be rectified.

A discreet house-keeper will distinguish between necessary and unnecessary expenses: as no one can work without tools, every house ought to be furnished with appropriate utensils, or there will be great confusion and inconvenience in domestic business. A deficiency of this kind is sometimes supplied by borrowing of neighbors, and leaving them no alternative between the injury of their goods by continual use or removal, and a negative which they would feel it painful to give. It is astonishing to what inconveniences some people subject themselves and their unfortunate neighbors for years, to save the expense of a few shillings, perhaps a few pence; forgetting that while they are sending to next door, or across the way, they may lose more time than the borrowed article is worth. Yet the contrary extreme should be avoided, and whim not taken for

necessity; many *handy* things may be dispensed with, and the money they would cost, which, if properly employed, is the handiest thing of all, devoted to more useful purposes.

But if small inadvertent expenses may become serious in the aggregate, what must be the result of a style of dress and appearance throughout, to which the circumstances are unequal! Many persons are so adroit in purchasing, in cutting and contriving, that they can obtain articles at a much cheaper rate than others: but perhaps when reduced by those means to their lowest cost, the amount not only exceeds what ought to be afforded, but the article so obtained ill accords with the rank in life, or confined income of the purchaser, and only exposes her to ridicule and censure. Those who obtain for four pounds that which is worth five, are neither to be praised nor envied, if two were as much as they ought to have spent. A smart young couple were once passing the door of a tradesman to whom they owed a small sum of rather too long standing, when the creditor was heard to exclaim, "See how fine they are! they had better pay their debts." Now it happened that their finery cost them nothing, for it was furnished by their kind and ill-judging friends; this, however, the tradesman could not know, nor do lookers-on in general either know or care how finery is obtained; but they do know whether situation and appearance correspond, and they make their animadversions accordingly.

Next to the knowledge of *what to get* is the necessary study of *how to keep.* It is astonishing at what a small expense some persons will maintain a genteel appearance; and here I hope I shall not be thought *too* minute, if I allude to the care which is requisite to apparel *off* as well as *on*; permit me to

say, that articles neatly dusted, brushed, folded, and laid in a place of safety, will retain their beauty for a length of time, of which those who never made the experiment would be incredulous. It is also to be wished, that mothers in those ranks where income is usually small, would initiate their daughters well in the art of repairing; it is an indispensable part of female economy, and its humble trophies would be in reality more honorable, as well as more useful, than the finest piece of embroidery ever sent in from a boarding school; much comfort, in families that are not affluent especially, depends upon the "stitch in time."

That house only is well conducted, where there is a strict attention paid to order and regularity. To do every thing in its proper time, to keep every thing in its right place, and to use every thing for its proper use, is the very essence of good management, and is well expressed in one of the Lancasterian establishments, "the rule of this school is to have a place for every thing, and every thing in its place." While some think they have no time to put things away, others assert that they have no time to misplace them; no half hours to spare in searching for lost goods. The time of every individual ought to be precious: with the mistress of a family it is peculiarly so; and a proper adjustment of this cannot be too forcibly inculcated. Meals should always be ready at the stated time; and servants, if possible, obliged to be punctual; but to effect this, and prevent confusion, they must receive clear and early orders. Early rising, where the health will permit, produces more advantages than the mere lengthening of the day. An honest laboring man said once, very significantly, to a gentleman in whose neighborhood he lived, "I observe, sir, you are up very

early of a morning: I believe if all housekeepers would do the same, they would find their account in it at the year's end." This has often been found to be true. Where servants are ill-disposed, and their employers are known to be safe in their chambers till a late hour, depredations to no inconsiderable amount may easily be carried on.

There are some who complain that the day is too long; others, that it is too short; for the former there is no excuse: and many of the latter would find it difficult to produce one, were they told of the desultory manner in which they pass their time. Those who will sit an hour idle over the fire at dusk light to save an inch of candle, must not complain of being busy: it is probable that if others were to value their time no more than they appear to do themselves, they would resent the apparent injustice.

The hints that have here been given, are mere hints, and form a small proportion of those which the subject of domestic economy suggests; but some may think them already too minute, and others may even object to the principles upon which they are founded: if, however, they would take the trouble to look around them in the world, instances would not be wanting to sanction and enforce both the principles and the particulars. For the accommodation of some readers, one shall be selected from a number known to the author.

A gay young person of nineteen, who had married a respectable tradesman soon after she left a boarding school, had a young friend in similar circumstances who was lamenting their mutual ignorance, and expressing her fears lest they should be unable, little as they knew of domestic management, to acquit themselves well in their new situations. "Dear me!" was the reply, "I do not trouble my

head about that; the maids will do those things." This, with the disordered state of her wardrobe, and many symptoms of a similar nature, excited in her friend, who had rather more thought, no very sanguine hopes of her success. It is almost superfluous to record the sequel: her husband was a bankrupt in two years! So well had the maids managed for her!

There are honorable examples of an opposite class; but they are too rare, and should any of my readers be disposed to imitate them, they must pay the price, *and dare to be singular;* for if among their own acquaintance they lack a precedent, they must venture to make one. Should they wish to maintain their rank in society, it will be better preserved by having it said, that they have more than they spend; than, that they spend more than they ought. It is true that he who will be rich at any rate pierceth himself through with many sorrows; but "give me neither poverty nor riches," is a petition not unbecoming a Christian. A decent competence, as it exempts from preying anxiety, and from the temptation to mean contrivances and low subterfuges, ennobles the character; and, by expanding the heart, promotes feelings of benevolence, and cherishes a variety of Christian virtues; which are blighted, and sometimes totally destroyed, by pecuniary difficulties.

Persons who live up to their income are totally unprepared for sudden contingencies: having neglected common forethought, they are little likely to extricate themselves from embarrassments, in which they may unexpectedly be involved; and are not unfrequently brought, therefore, into circumstances the most insupportable to a well-constituted mind;

they become dependent upon, and burdensome to others.

My young friend, if you have children, how anxious are you that every want shall be supplied! Perhaps you are one of those who indulge all their caprices, and can deny them nothing. You would be shocked to be compared with the brute species, who after all their indulgence, at length turn their young adrift, nor cherish them more: yet your conduct bears too near a resemblance to theirs, if, from thoughtlessness or extravagance, you make no provision for them against they attain your age, and are in your circumstances. If you know the value of only a few hundred pounds by the want of them one would think it would naturally suggest to you the propriety of making some provision for your children, however small it might be; and remember that the fact of "a penny a day being thirty shillings a year," if kept in view, and applied prudently (not covetously) to your domestic economy, will go a great way, in the course of time, towards freeing them from many of the anxieties which at this moment you may be enduring. "He that provideth not for his own house, is worse than an infidel."

But, whether you have children or not, the period of old age will arrive to yourselves. Some persons toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over. To such, these pages are not addressed; but surely it is desirable, after the heat and burden of the day are over, to enjoy a degree of rest and tranquillity, which narrow or embarrassed circumstances will not admit. How many at this period are deprived, by their early imprudences, of comforts to which they had long been accustomed! How many

too, from the same cause, are compelled to turn a deaf ear to the necessities of others, and thereby to forego one of the highest gratifications of which human nature is susceptible.

If reason should assent to any of these remarks, it will be wise to form corresponding resolutions, and to act upon them with promptitude; for it is an awkward thing to make great changes and adopt new habits, after years of error and misconduct; though it is better to improve late than never. Affliction is the common lot of humanity; but there is much that might be averted, and life rendered not so dreary a season as some represent it, if right views, and a right direction, were taken at its commencement. It is an important truth, and one that should be continually borne in mind, that a large proportion of the evils which overtake us, is fairly attributable to the spirit of procrastination. We could scarcely believe, did we not witness it every day, that a traveller would knowingly take the wrong road, for no other reason, perhaps, than because a few gaudy flowers grow on the way-side; and often for no assignable reason whatever still proceed, though always intending to turn back at some time or other. We could scarcely believe, that what ought to be done to-day should ever be carelessly postponed till to-morrow, since to-morrow is laden with duties of its own; trifles thus accumulated, produce at length serious difficulties and embarrassments, from which the procrastinator, of all people, is the least qualified to extricate himself. If the incessant confusion in which such persons involve themselves and others, has become so habitual that they scarcely perceive the cause of the evil, let them discern their own character drawn to the life, and possibly something like their own fate predicted,

in an admirable tale, entitled "*To-morrow*," by Miss Edgeworth: it can scarcely fail to produce conviction; and the next step to this is, or ought to be, *amendment!*

GOVERNMENT OF THE TEMPER.

THE principal virtues or vices of a woman, must be of a private and domestic kind. Within the circle of her own family and dependants lies her sphere of action; the scene of almost all those tasks and trials, which must determine her character and her fate, here and hereafter. Reflect, for a moment, how much the happiness of her husband, children and servants, must depend on her temper, and you will see that the greatest good or evil which she ever may have in her power to do, may arise from her correcting or indulging its infirmities.

It is true, we are not all equally happy in our dispositions; but human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil. If you had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle; and, though you are so happy as to have a good one while young, do not suppose it will always continue so, if you neglect to maintain a proper command over it. Power, sickness, disappointments, or worldly cares, may corrupt and embitter the finest disposition, if they are not counteracted by reason and religion.

It is observed that every temper is inclined, in some degree, either to passion, peevishness, or obstinacy. Many are so unfortunate as to be inclined to

each of the three in turn: it is necessary, therefore, to watch the bent of our nature, and to apply the remedies proper for the infirmity to which we are most liable. With regard to the first, it is so injurious to society, and so odious in itself, especially in the female character, that one would think shame alone would be sufficient to preserve a young woman from giving way to it; for it is as unbecoming her character to be betrayed into ill-behavior by passion as by intoxication; and she ought to be ashamed of the one as much as of the other. Gentleness, meekness and patience are peculiar distinctions; and an enraged woman is one of the most disgusting sights in nature.

It is plain, from experience, that the most passionate people can command themselves, when they have a motive sufficiently strong, such as the presence of those they fear, or to whom they particularly desire to recommend themselves. It is, therefore, no excuse to persons whom you have injured by unkind reproaches and unjust aspersions, to tell them you were in a passion: the allowing yourself to speak to them in a passion, is a proof of an insolent disrespect, which the meanest of your fellow-creatures would have a right to resent.

When once you find yourself heated so far as to desire to say what you know would be provoking and wounding to another, you should immediately resolve either to be silent, or to quit the room, rather than give utterance to any thing dictated by so bad an inclination. Be assured, you are then unfit to reason or to reprove, or to hear reason from others. It is, therefore, your part to retire from such an occasion to sin; and wait till you are cool, before you presume to judge of what has passed.

By accustoming yourself thus to conquer and

disappoint your anger, you will, by degrees, find it to grow weak and manageable, so as to leave your reason at liberty. You will be able to restrain your tongue from evil, and your looks and gestures from all expressions of violence and ill-will. Pride, which produces so many evils in the human mind, is the great source of passion. Whoever cultivates in herself a proper humility, a due sense of her own faults and insufficiencies, and a due respect for others, will find but small temptation to violent or unreasonable anger.

In the case of real injuries, which justify and call for resentment, there is a noble and generous kind of anger, a proper and necessary part of our nature, which has nothing in it sinful or degrading. I would not wish you insensible to this; for the person who feels not an injury, must be incapable of being properly affected by benefits. With those who treat you ill, without provocation, you ought to maintain your own dignity.

But, in order to do this, whilst you show a sense of their improper behavior, you must preserve calmness, and even good breeding; and thereby convince them of the impotence, as well as injustice, of their malice. You must also weigh every circumstance with candor and charity, and consider whether your showing the resentment deserved, may not produce ill consequences to innocent persons; and whether it may not occasion the breach of some duty, or necessary connexion, to which you ought to sacrifice even your just resentments.

Above all things, take care that a particular offence to you does not make you unjust to the general character of the offending person. Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy good-will to the

person of its object; it even inspires the desire of overcoming him by benefits, and wishes to inflict no other punishment, than the regret of having injured one who deserved his kindness; it is always placable, and ready to be reconciled, as soon as the offender is convinced of his error; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven.

The consciousness of injured innocence naturally produces dignity, and usually prevents excess of anger. Our passion is more unruly when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. Where we know we have been wrong, the least injustice in the degree of blame imputed to us, excites our bitterest resentment; but, where we know ourselves faultless, the sharpest accusation excites pity or contempt, rather than rage.

FILIAL DUTY.

OBEDIENCE TO PARENTS is the *basis of all order and government*, and is not only peremptorily and repeatedly enjoined by SCRIPTURE, but even the HEATHENS laid great stress upon the due performance of FILIAL DUTIES. We read, indeed, that the ROMANS gave to parents unlimited jurisdiction over their children; and fathers were empowered to (and frequently did) punish filial disobedience with *stripes*, *slavery*, and even DEATH. Although our legal enactments are of a milder and less summary character, yet children are not the less morally bound to obey their parents, and to cherish them in sickness, poverty, or old age.

It is in fact a primary religious and natural duty, and one of the express commandments of God, without a holy and due observance of which we shall never see his face, nor experience happiness in this world or the next.

"*Honor thy father and thy mother, that thy days may be long in the land which the* LORD THY GOD *giveth thee,*" is the solemn and positive command of the MOST HIGH: and our young readers may safely assure themselves, that God will not only bless the dutiful here and hereafter, but that he will punish, in the most signal and terrible manner, all those who by parental neglect and unfilial conduct, set at defiance his written law, and violate that holy and just principle which he has implanted in every human breast.

There is not in nature a more lovely sight than that of "*Helpless age leaning on pious youth;*" while, on the other hand, our most perfect detestation is ever excited by the view of youthful neglect or carelessness in any manner displayed towards the aged. If this be the case, even where no natural relationship subsists between the parties beyond that of their common humanity, the feeling of abhorrence must, undoubtedly, be still stronger in a virtuous breast, on beholding unkind or neglectful behavior in the young towards those who have watched over their helplessness, reared them with anxious care and labor, and provided for their every want.

Youth should bear constantly in mind, that every comfort they enjoy, all the intellectual attainments which render them superior to the savages, and even life itself, they owe to their parents. A son who exposes his own life to danger in order to save that of his father or mother, does no more than his duty,

He ought to serve and obey them cheerfully at all times and under all circumstances, so far as is consonant to the will of God, as declared in the Holy Scriptures; and he should consider, that the utmost that he can do for them is but a very trivial repayment of the debt which he owes them. He should also remember, that in attentively and constantly evincing his affection towards his parents, he is also displaying his love and reverence of the MOST HIGH, and obedience to his injunctions; and that he is in so far acquiring the favor of the ALMIGHTY.

It is likewise the duty of every child to repose the most perfect confidence in his parents—to confide to their affectionate bosoms all his actions and thoughts—to conceal nothing from them,—since it is by their experience alone that he can hope to be guided aright in his conduct; and they must assuredly be far more competent than his immature judgment can be, to decide and to point out what is proper for him.

As it is, then, his duty to reverence and honor his parents at all times, so is he especially bound to esteem and imitate their good qualities, and to alleviate and bear with—to spread, as it were, a veil over —their faults and weaknesses.

His gratitude to them, for the innumerable favors which it can scarcely ever be in his power fully to repay, must be evinced by a strict attention to their wants, and a solicitous care to supply them; by a submissive deference to their authority and advice; by yielding to, rather than peevishly contending with, their humors, remembering how often they have patiently borne with his; and, in fine, by soothing their cares, lightening their sorrows, supporting the infirmities of age, and making the remainder of their life as comfortable and agreeable as possible.

They who thus act will ever find in their parents the ablest advisers, and most sincere friends; and in addition to the delightful reward of an approving conscience, all who know them will admire and applaud them for their graceful performance of the most amiable of human duties. On the other hand, *undutiful* children are deservedly abhorred by the virtuous part of the community, and looked upon as unnatural and impious monsters; and, as if the Almighty had determined that they should early feel the bitterness of his anger, it is almost an invariable fact, that those who abet them in or urge them to their wicked want of affection, and violation of filial duty, instantly desert them when they stand in need of kindness or assistance.

Even in a merely temporal point of view, unfilial conduct, being a crime so terrible in itself, almost inevitably draws down and experiences its just punishment; for he who in his youth neglects or ill-treats his parents, cannot reasonably expect any other, than that, in his after years, *his* children will return to him the measure he has meted to others; and experience proves that this earthly retribution is common. But a far more solemn and important reason, even the command of God himself, already quoted, demands that parents should be dutifully and kindly treated by their offspring; and we trust, that even if a sense of the patient watchfulness, the constant protection, the affectionate indulgence, and harassing anxiety which are displayed and sustained by parents for the welfare of their children, be not sufficient to induce youth to behave properly to them, yet that a remembrance of the divine behest of the ALMIGHTY, and of the certainty of his displeasure in such a case, will prevent them from departing

from, or if unhappily in a moment of thoughtlessness and folly they have departed from, that it will induce them with penitence to return to, the path of FILIAL DUTY.

CHOICE OF FRIENDS.

IN the society you choose to frequent, you will seek for that style of virtue which is most adapted to the turn of your own minds. But this last propensity should not, I apprehend, be indulged too far. I will explain myself.

The more intimate reciprocations of a close friendship are now, as you know, out of the question. That, at your time of life, you should be fond of sprightly conversation, where all is enlivened and joyful, and where wisdom, when allowed to enter wears her gayest garb, is extremely natural. To advise you against it were as weak, as it would be unfriendly. This sprightliness, when supported by sense, and chastened by decency, has always, I freely acknowledge, appeared to me particularly pleasing. Dullness and insipidity are dead weights on every kind of social intercourse; nor will I conceal it from you, that I wish, as much as any of you can do, to make my escape from them on all occasions. But, tell me, my lively friends! when the heart overflows with gaiety, is there no danger of its bursting the proper bounds? Is not extreme vivacity a near borderer on folly? To prevent its breaking loose and throwing itself into very serious inconveniences, into a very hurtful conduct, will surely require the check of self-command. But how is that to be attained? By associating only with the fanciful, the vivacious, or the witty? Is hazard to

be shunned by rushing into the field of battle? Or, to represent things at the best, is familiarity with wisdom to be contracted most readily, where wisdom appears most seldom? Would you form habits of sobriety, a spirit of sedateness no way inconsistent with innocent mirth, you must frequently resort to the company of the sober and the sedate. But will not these be found chiefly among such as are farther advanced in years than yourselves? Should you not be ambitious of profiting by their experience and knowledge? And will not a respect for superior age, when possessed of superior discretion, often prove a seasonable restraint on the wildness of more youthful sallies? "He that walketh with wise men shall be wise," said the wisest of mortals. Is not the maxim equally applicable to women?

Will you give me leave on this occasion, to mention what is so much to the honor of our sex, that all the most sensible and worthy of yours have ever professed a particular relish for the conversation of men of sense and worth? Such men, I presume, are attached to the society of such women beyond every thing else in the world. And when circumstances favor, this mutual tendency cannot fail to be a rich source of mutual improvement. Was not such reciprocal aid a great part of nature's intention in that mental and moral difference of sex, which she has marked by characters no less distinguishable than those that diversify their outward forms?

To adopt the language of an amiable writer, who has studied the human heart with success: "We believe that it is proper for persons of the same age, of the same sex, of similar dispositions and pursuits, to associate together. But here we seem to be deceived by words. If we consult nature and common sense, we shall find, that the true propriety and

harmony of social life depends upon the connexion of people of different dispositions and characters judiciously blended together. Nature hath made no individual, nor no class of people independent of the rest of their species, or sufficient for their own happiness. Each sex, each character, each period of life, have their several advantages and disadvantages; and that union is the happiest and most proper where wants are mutually supplied. The fair sex should naturally expect to gain from our conversation, knowledge, wisdom, sedateness, and they should give us in exchange, humanity, politeness, cheerfulness, taste, and sentiment." He adds, "the levity, the rashness, and folly of early life, are tempered with the gravity, the caution, and the wisdom of age; while the timidity, coldness of heart, and languor incident to declining years, are supported and assisted by the courage, the warmth, and the vivacity of youth."

The conversation of people older than yourselves will be often accompanied with less joy at the moment; but afterwards it will make abundant compensation. It will produce more recollection: and, be assured, my sisters, those are the truest pleasures which are tasted by a mind composed and serious. In that situation, every thing is felt more strongly A dissipated spirit is too superficial to be capable of deep or permanent delight: besides, as it has been already hinted, the experience and maturity of more years will enlarge your understandings, at the same time that they will repress your vanity and presumption; while the sportiveness peculiar to youth will, on your part, enliven the seriousness of age. And if those whom you thus respectfully cultivate, have any good nature, they will certainly treat you with condescension and forbearance. I said good

nature; for whatever excludes that, is sure to lose all the influence, as well as praise, of wisdom.

On this principle, I would particularly recommend to you the company of those, whose piety is of the most cheerful and most charitable strain. They are strangers to human nature, who would affright the young by the frown of austerity. True religion ever was, and ever will be, of the friendly kind. It is not zeal, but bigotry, that refuses to make allowance for juvenal spirits and gayer tempers. Could the old be convinced by us, there is nothing we should be at greater pains to impress upon them than this: That cheerfulness is the most natural effect of real goodness. It is also its most powerful recommendation. Wisdom is never so attractive as when she smiles.

DUTY TOWARDS FRIENDS.

THE Poet has truly said, that

"What fashion calls Friendship, dishonors the name;"

and he as truly calls it

"The cloak of convenience;"

for any thing like real disinterested friendship is rare indeed, and the virtues which are indispensable to it are not *very* fashionable. Friends and friendship are upon every one's lips; but to few indeed is the blessing given to have a real friend, or to entertain a real friendship. An essential ingredient of friendship is, that sweetness and equality of mind, which every trifling accident or misfortune cannot ruffle. That young lady who possesses this happy temper, has a perpetual fund of cheerfulness and good humor;

and sheds joy and satisfaction upon all around her. At ease with herself, she is blind to others, slow to anger, and willing to forgive those by whom she is unavoidably offended. Without good nature there can be no such thing as friendship. The ill-natured and the peevish are by nature unfit for this delightful intercourse. Friendship is too tender a plant to grow in so coarse a soil.

Great care should be exercised in the choice of a friend; and we should take equal care not to mistake the possession of what are called *companionable* qualities, for certain proofs of that degree of worth which render a person fit for friendship. Many are very agreeable in manner, and fascinating in their person and discourse, while in public company, who are nevertheless vain, capricious, selfish, and prone to tattling. Can such persons be fit for friends? A vain person is so full of her own imagined perfection, that she has neither time nor inclination to do justice to even the most brilliant qualities of others; nor can a capricious person possibly possess that almost holy constancy, which is one of the grandest characteristics of friendship, and which stands firmly by friends through good report and evil report, in prosperity and in adversity, in sorrow and in gladness, and which only fails when friends cease to live, or cease to be virtuous.

But even vanity and capriciousness are scarcely so fatal to friendship, as that incontinent love of tattling, which tells all that it knows. She who cannot keep a secret, can never be a true friend. For what is a friend? Is it not one, to whom we can without reserve impart our thoughts and wishes, our designs, our hopes, our fears, and all that we have heard, done, or said?

Let our young friends then beware of entering

into a friendship with one of whose secrecy they have any doubt. If she publish her own secrets, she of a certainty will not be more careful of those of another person; if she be not possessed of sense enough to consult her own, she is not very well fitted to promote that of her friend; and if she will *to* her friend intrust the secret she has received *from* a third person, *intrust her not:* she who has betrayed one, is very likely to betray a thousand. Fidelity is the very key-stone of friendship; whenever the former is in the most trivial degree violated, the latter falls into irretrievable ruin.

In their prosperity we should be candid to our friends, in their adversity constant to them, in our kindness to them profuse, in our demands of them very sparing; we should love their interest as our own, and we should at once confide in them, and justify their confidence in us.

Virtue is as necessary to friendship as the air we breathe is to us; and so long as *that* remains untainted and undiminished in our friends, whatever they may suffer from the shafts of fortune or of malice, our motto should be *Toujours la meme.*

VISITORS.

Such as are in the habit of observing what passes before them, with a view to their own improvement and direction in future exigencies, will accumulate a stock of experience, of which they are wholly destitute whose minds have not been accustomed to such exercises. It was observed, in treating upon education, that lectures might be read upon almost every domestic process, that every utensil might be

converted into a diagram, and persons might adopt a similar mode of self-instruction; a mode which need not be retarded by want of leisure; as the improvement of the mind in knowledge and experience, is a process that may not only go on amidst the most multifarious avocations, but which may actually be assisted by them. Those who are unaccustomed to mental industry, would scarcely believe what rubbish may be converted by it into use; even that troublesome lumber, as some people esteem it, the chat of old wives! To this the prudent young woman will be attentive when it falls in her way; because, at the worst, she may glean from it some piece of useful information in the art of housekeeping; some scraps of homely knowledge, collected by age and experience, which her own good sense may turn to account: she will find that old dowagers do not invariably talk nonsense or scandal!

Nor, if she has any taste beyond the sphere of domestic concerns, will she be inattentive to the conversation of persons of the other sex. Knowledge is desirable in all situations, if it be not obtained by a sacrifice of that time which their peculiar duties demand; and subjects of literature especially afford resources, of which the mind cannot be deprived; a fund of enjoyment alike valuable in prosperity and adversity. Some sensible people have observed, that they like to hear every man talk in his own line, upon subjects, therefore, which he well understands, and with which others are but partially acquainted. Much conversation, neither interesting nor useful to a common observer, will, by the more sagacious and intelligent, be carefully gathered up, and kept in store for future service. Those who search the streets for pins, rusty nails, and bits of iron, which others have cast away as refuse, are thereby obtain-

ing a livelihood; perhaps occasionally finding a treasure. And where the mind is disposed to similar industry, selecting the valuable from things which are every day and every hour passing before it, what a treasure is amassed in the course of years! What a legacy to bequeath to posterity! There is a tolerably fair proportion of eyes, ears, and common sense, distributed among mankind, would they only apply them to the purposes for which they were bestowed. Young people must feel that they have much to learn upon most subjects; and a young house-keeper especially, who is anxious to acquit herself well, and conscious of some awkwardness for want of practice, will avail herself of every hint by which her management may be improved; she will gather up even the fragments, that nothing be lost.

In the middle classes of society many feel themselves perplexed at first in the entertainment of company; but it would be irrelevant to the general intent of this work to give that minute information which such require. Those who are in the habit of frequenting genteel tables will learn, by proper observation, how to conduct their own, as to appearance and arrangement; and the culinary detail may be learned, as far as instruction can ever teach without practice, from a book, entitled, "A New System of Domestic Cookery; founded upon Principles of Economy, and adapted to the use of Private Families. By a Lady." This work, though, like all others of the kind, it has its defects, is, on the whole, the best that has appeared, and is held in deserved esteem by many young housekeepers. There certainly is no part of domestic management which requires more skill and address, in order to unite gentility with economy, than the conduct of the table. Some persons suppose, that they cannot pre

serve an air of hospitality without profusion: but they are egregiously mistaken; for, with a little management, a table may be genteelly furnished, at an expense comparatively small, yet so as will give it a decided superiority over the lavish, and even clumsy feasts, provided by many hospitable and well-meaning people, who, not knowing a medium between profusion and meanness, would despise, perhaps, that respectable kind of frugality which is here recommended. It has been justly remarked, that those who would study economy, must learn among the rich; or, at least, the genteel; where an observant eye will frequently obtain lessons, which may be advantageously applied to humbler circumstances.

There is one lesson, however, which persons must frame for themselves, and which is a most important one to young people when they enter life. It is the proportioning of their acquaintance to their finances. Hospitality is a virtue recommended in Scripture, both by precept and example; and friendship, that cordial of life, can be preserved only by showing ourselves friendly; but when the love of company, for its own sake, becomes the prevailing passion, it is no longer hospitality but dissipation. People of fortune are obliged, in some degree, to comply with the customs of their own society, whether quite congenial to their tastes or otherwise, and could not make any material alteration, without the appearance of eccentricity; an appearance always to be avoided, unless enjoined by duty and reason; and it is the part of good sense to draw the line correctly between necessary and unnecessary singularity But there are many, whose connexions are numerous and respectable, who would be warranted by their circumstances to make some decided regulations

with regard to company, at their first setting out in life. Such conduct, however, requires some fortitude, and must be founded upon a conviction of its necessity, or it will not be persevered in; for in many cases, it is similar to the cutting off of right hands, and the plucking out of right eyes: it is enforced, however, by innumerable fatal instances, within every one's observation. Of these, a single anecdote, known to the author, may be introduced as a specimen.

A young couple, having a very numerous acquaintance, were, on their marriage, presented by them with plate and other articles to a considerable amount; and they naturally thought themselves very fortunate in the possession of such numerous and kind friends (kind friends undoubtedly they were). Impelled by feelings of gratitude, the young people endeavored to make returns for the favors they had received, by frequent entertainments: the consequence, though difficult to avoid, was such as experience would have anticipated; the presents they had received became, in process of time, the property of their creditors, while some of those who had presented them, made remarks on the imprudence which themselves had contributed to increase, each one thinking that, "excepting *me*, they ought to have kept little company: I was only one, and could not possibly hurt them!" If further persuasives need be added to such instances as these, they might be furnished by keeping an account of expenditure, as has been strongly recommended in another place. Were this plan adopted, it would require a greater proportion of hardihood than most people possess, to persevere in any course of superfluous expense, the amount of which would continually force itself upon their observation.

There are many friendships, as they are called, commenced in the early part of life, which experience proves to be not worth preserving: to relinquish such on both sides, would be wise; especially where the number still retained is quite equal to the means and opportunities: and few will disapprove of such counsel, but those who have nothing to do either with their time or their money. Persons of this description will, in general, be unable to account for many of the strange actions of men of business, and women with families; and must be placed in such situations themselves, before they will suspect that many of their friendly calls have been, if not too frequent, at least ill-timed and protracted: from the inconvenience of which, those of their friends, who cannot conscientiously suffer themselves to be denied, are without defence. There are some who instruct their servants to say they are not at home; and assert it to be no falsehood, because the meaning of it is well understood. It is but a gentle phrase, they contend, for saying that they are unable, or unwilling, to be seen. This certainly is not avoiding the appearance of evil, nor is it setting a proper example before servants; who, in *their* acceptation of the words, are uttering a round and premeditated falsehood, and who will learn, by these means, to dispense with truth for their own convenience occasionally, as well as for their master's. But I beg pardon for this digression.

Before I quit the subject of visitors, I may solicit the attention of my readers to what cannot be introduced with equal propriety elsewhere. A prudent woman, who is sensible how liable she is to errors and mistakes herself, will be little disposed to investigate, censure, or ridicule, the domestic conduct of others. To hear females, after returning from a

visit, ridiculing the entertainments of those, who, perhaps, had been doing their very best to treat them with hospitality, is painful and disgusting. It is true that such frequently pacify their consciences by exposing the blunders of their friends *only* to their husbands, mothers, sisters, or aunts; forgetting that, as these stand in no such relation to the person exposed, the injury done is the same as if the communication had been made to any other individual. *Habits of observation* here, it is to be lamented, are too prevalent among all classes; and the propensity to ridicule, though sometimes a prostitution of superior talent, is the common resource of a vacant mind, unequal to self-improvement. Its own mistakes and errors lie undiscovered, while those of others, especially of the trivial kind, are sought for with avidity, and magnified into importance. They furnish food, without which minds of this description know not how to subsist; and which, by its noxious qualities, eventually indisposes them for more wholesome nutriment. But if, in any degree, my young friend, you are unequal to the duties of your station, it is more than probable that you may, in turn, become an object of ridicule yourself; and however unbecoming it may be in others to smile at your incompetence, the smile, with regard to yourself, may be justly incurred.

There is one object upon which ridicule seems likely to expend itself: and it is lamentable, that even women of feeling do not always scruple to indulge themselves this way; while many, from the solitary title of a wife, without any other pretension, suppose themselves at liberty to treat with contempt and ridicule females, as much their superiors in character as in years, merely because they remain in a single state. This is a species of cruelty in which

both sexes are apt to indulge; but it merits unqualified censure, and should call a blush into the cheek of every female who has ever been guilty of it. Perhaps, ladies, some of these traduced and persecuted beings have been only more delicate in their choice than you have been; or circumstances may have arisen in this mutable world to prevent their entering a state which they were qualified to adorn; circumstances which have thus deprived you of the benefit of many excellent examples. It does not invariably happen that persons remain single because they are not worth having, or that others are married because they are: an example of here and there a married lady might, perhaps, be found, which would prove the contrary. Her husband, it is true, may be known in the gates; he may bear the marks of her negligence about him wherever he goes; her children may rise up, not to call her blessed, but to set her authority at defiance, and to spread the contagion of an ill-governed family far and wide. She may be employed, too, in manufacturing girdles and other trappings; not to sell to the merchant, but to decorate herself in unbecoming finery, and to instil the destructive passion for dress into her children. It is not from being a wife merely, that real respectability can arise.

A few words upon an error into which some young persons fall in the choice of their associates, and the present subject shall conclude. Many are so blind to their real interests, as greatly to limit their society to persons of their own age; among these, if they are careful in their selection, they may, doubtless, be furnished with valuable examples; and, upon the whole, they are generally the best calculated to pass away a social hour. But are *all* old people uninteresting! None would be so, if

in early life they had accustomed themselves to *habits of observation* and thought: but many there are who *have* availed themselves of passing scenes, have accumulated a rich stock of experience, and are solicitous to diffuse it all around, that the young may obtain gratis, what *they*, perhaps, have purchased at a dear price. Many of them have not forgotten how to amuse, while they instruct, and are capable of tempering the dignity of age by a cheerful vivacity. But it must be confessed, that characters of an opposite description are sufficiently numerous, to account, in some measure, for the distaste of which we complain: and what objects for commiseration are those, who, when neglected and avoided by all, cannot retire into themselves, and find resources there! Would you, my young friend, avoid so forlorn a condition? Perhaps you are now caressed and courted by all your acquaintance: but what would be your feelings, were the case reversed, and your society shunned and avoided? This *will* be the case, unless now you apply to the cultivation of your mind. Youth and beauty will be gone before you are well aware; time is rapidly bringing them to their climax; then they will be on the wane; and, if these are all you possess, what a dismal prospect presents itself!

Place yourself *now*, therefore, at the feet of those venerable characters from whom you may learn wisdom; and do not adopt the foolish notion, that those of modern times must, in all respects, be wiser than their ancestors: history does not warrant us to view human wisdom as *so* progressive. You would feel indignant, were your sagacity and experience put upon a level with that of a girl at school; as doubtless she would, to be ranked with a child in the nursery. Why, then, be reluctant to admit that the

aged possess all the advantages that time can give in a much greater proportion?

It is truly interesting to contemplate youth and age, when united by congenial minds, enjoying the pleasures of rational friendship. If youth may profit by the experience of such a friend, age is amply recompensed for the instruction it so willingly bestows, in the sprightly vivacity which endeavors to cheer its drooping spirits, or the kind attentions and voluntary services performed to its feeble frame.

DEPORTMENT TOWARDS INFERIORS.

It is scarcely of less importance that a young lady should deport herself properly towards her inferiors, than it is that she do so towards her superiors. Indeed it is principally by our manner of treating and speaking to our dependants and inferiors, that our real dispositions are estimated by the judicious portion of society. Interest, a desire to conciliate, or a dread of offending, have unavoidably some influence in modelling our address and manner to those who rank above us; and there is, consequently, more of *reality* in our words and actions, when they refer to those whom we neither greatly fear to offend, or desire to conciliate.

In this particular, as in every point of ethics, perfection lies in a golden mean. Familiarity and haughtiness must be equally avoided. The former, in addition to its being productive of many other ill effects, as infallibly as proverbially breeds contempt; the latter is most contemptible in itself, and will inevitably make an enemy in every servant, and inflict unhappiness upon every dependant. It was

beautifully said by some author, that we ought to consider servants as "unfortunate friends;" by which is meant, not that we ought to encourage them to an undue familiarity, but that we ought not to render their situation unnecessarily irksome by a haughty bearing, insulting words, or capricious commands; but make their situation as happy as is consistent with servitude, and be as kind to them as is consistent with a proper observance of the difference of their and our rank. Not only is it our duty to act thus, but we shall, in reality, find it greatly to our interest to do so. A courteous tone and manner of asking any service, always secures a willing and effective compliance. Servants are always acquainted with other servants, and are, moreover, frequently changing their situations, and they never fail to make known the good or ill tempers of those with whom they live or have lived.

A truly good disposition is better appreciated by none than by servants; and thus, even on a merely selfish principle, our young readers will see the propriety of a kind deportment towards them. But there is still a more cogent reason why we should bear ourselves mildly towards our inferiors. Christianity commands us to do so. Our Saviour gave us a practical lesson of humility; and his words breathe the purest and most perfect benevolence.

We must again remark, however, that *a due mean* must be observed between a too great familiarity, and a chilling and insulting hauteur. For though we ought by no means to inflict needless pain upon those who administer to our ease and convenience; so, on the other hand, we ought carefully to avoid contracting the vulgarities of thought, speech, and manner, which are more or less inseparable from servitude.

SERVANTS.

That servants have considerable influence on the happiness of families, few, who have been long accustomed to the superintendence of them, will dispute. It is painful to hear the incessant complaints to which this subject gives rise, as they are strong indications of the continued depravity of the lower orders, notwithstanding the benevolent exertions of the last thirty years to banish ignorance and vice as its offspring. This, indeed, no longer excites surprise, when it is considered how much the wholesome lessons dispensed at school, are counteracted at home. That such is the fact, those who are in the habit of visiting the cottages of the poor do not require to be informed; they meet, it is true, with some pleasing exceptions, but at present they are exceptions. We do not find upon every heath, or in every cottage, such characters as the "Shepherd of Salisbury Plain," nor in the daughters of every dairyman a "Dairyman's Daughter." Parents who from ignorance are immoral, who have been unused either to observe or reflect, and whose habits are uncouth and vulgar, cannot be expected to render their children moral, observant and considerate, or neat and skilful; nor ought the society to which most servants have been exposed to be forgotten; a well-inclined girl is frequently ruined by her neighbors, or the companions of her servitude, who are much less likely, in general, to improve than to injure her. What wonder, then, if, when we admit into our houses the children or associates of such, we find them without principle and without conduct, and apparently incapable of using either their eyes, their ears, or understandings? To those who have passed

their childhood in want and wretchedness, the sudden change which they experience when they enter service and are introduced to a plentiful supply, is another unfavorable circumstance; and is not likely to make the thoughtless either frugal or prudent: to plenty, they annex the idea of *riches*, and suppose that any and every thing can be afforded. A master can hardly appear to them other than a being of a different species, with whom they are totally unqualified to sympathize, and in whose welfare they can scarcely be expected to take much interest.

If therefore, from various causes, *good* servants are scarce, those who have large families, and cannot conveniently keep more than one, must not be disappointed if such do not fall to their share. A *good* servant can always find a *good* situation, among those who are both able to appreciate her worth, and willing to reward it: of course it is not likely that she will take an inferior place; nor ought those who have adopted the mistaken economy of giving low wages, to expect much better success. While some assert that they cannot afford to give high wages, others shrewdly maintain that they cannot afford to give low. Persons who save three or four pounds in this way, forget that nothing is gained in board, and generally much more than an equivalent lost by carelessness and want of skill.

It cannot be doubted, that much of the evil of which mistresses complain, would be remedied, if hey would invariably adhere to giving just and faithful characters. Every servant should be told, when hired, that the *whole* of her conduct will be communicated to her next mistress: it is a false and ill-judging lenity that dictates an opposite conduct, and is eventually injurious to both parties. Every one would wish to receive a faithful char-

acter when she applies for it herself, and should therefore be conscientious in giving it nor conceal even *little* faults, of which there would be fewer if this conduct were more generally adopted. An author, who in a recent publication asserts, that "when you admit a servant into your house, you admit an enemy," perhaps approached too near the truth; yet he might have expressed himself with less severity, had he taken all the circumstances of the case into consideration: at any rate, those who would not wish to have their assent to his opinion extorted by their own experience, will be exceedingly cautious with regard to the characters which they either take or give.

If house-keepers, where it is possible, would put that work out which cannot be performed at home without extra help, they would find their account in it. Many a worthy girl has been corrupted, and eventually ruined, by those people who have access to families as char-women, &c.—they are too frequently depredators in the houses which they frequent; and it is well if in time they do not prevail upon the servant to assist in their nefarious practices: where they do nothing worse, it is too frequently their custom to prejudice servants against their places; and from these and similar objections, many judicious and experienced persons will on no account suffer them to enter their houses.

But, notwithstanding all our endeavors to obtain and to keep good servants, we shall generally find much devolve upon ourselves: and those certainly should not complain of the remissness of their domestics, who are themselves deficient in the art of management. A little activity on the part of a mistress, especially where but one servant is kept, will give an agreeable finish to the appearance of a

house, and prevent many a reprimand for inattention to the minutiæ; from which those, at least, who have a redundancy of work, ought to be exempted.

In every kitchen there should be a library, for which a judicious selection of books will be requisite, and nothing beyond the comprehension of kitchen readers admitted: but none in the present day need be at a loss for appropriate works, when, besides other things, so many excellent tracts may be procured for the instruction of the poor. Perhaps Mrs. More's Cheap Repository would stand pre-eminent in such a collection; as the lessons there given, and the examples exhibited, judiciously blend amusement with instruction. And here let me drop a hint respecting the choice of such publications: many well-meaning and zealous Christians really counteract the good they intend to do, by refusing to distribute those which are of a lively and entertaining nature, forgetting that the readers they wish to serve, require to be enticed to peruse, that they take the alarm at an introduction too serious, and rarely then go on to the end. Such persons have been known to throw away tracts put into their hands, merely from a sight of their solemn and injudicious titles. Our Saviour pursued a different course, frequently introducing parables of a very entertaining kind: and were these zealous disciples to study human nature, they might perceive the utility of those innocent baits, which more judicious Christians may set to catch souls. They appear not sufficiently to distinguish between their own sensations, which revolt at every thing that is not expressly serious, and the sensations of those who revolt still more against all that is.

But to return from this digression, let those who

are possessed of such a treasure as a *good* servant duly estimate their privilege, and be neither too rigid in their requirements, nor too sparing in their rewards. It is poor encouragement to a servant, if she is invariably blamed for what is wrong, and never praised for what is right; and some respect should be paid to the feelings of human nature, which will not endure continual chiding, however deserving of it. Both praises and rewards should be suitably dispensed; and if, when there is occasion to complain, appeals to reason were more frequent than they generally are, such reproof might have a gradual tendency to improve the character. The old domestic attached to a family, whose best days have been spent in faithful services, is a lovely character, and entitled to every indulgence: and when an honest and tractable disposition is observed in the young, self-interest alone would dictate an endeavor to rear a servant of this description, by care and kindness, by mingling patience and forbearance with instruction or reproof. It is scarcely necessary to add, that a good example must be set by the mistress, in order to give effect to her injunctions; for if her own character is turbulent and disorderly, she has little reason to anticipate regularity and comfort from her domestics.

An additional hint to those young mistresses who have not the knowledge requisite for their situation, but who, conscious of their deficiency, wish to acquire it, shall close this subject. A young and ignorant mistress will rarely have a servant from whom she may not gain, by *unobserved attention*, some useful hints: from her last place something is generally brought that will turn to account: and there are those who have obtained much of their domestic knowledge from this source; it is tedious

and precarious, but if necessary information can be obtained, those who are destitute of it should not be too proud, or too indolent, to avail themselves of every opportunity for acquiring it.

ECONOMY.

Economy, says the elegant Mrs. Chapone, is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is, moreover, an art as well as a virtue;—and many well-meaning persons, from ignorance, or from inconsideration, are strangely deficient in it. Indeed, it is too often wholly neglected in a young woman's education;—and she is sent from her father's house to govern a family, without the least degree of that knowledge which should qualify her for it: this is the source of much inconvenience; for, though experience and attention may supply, by degrees, the want of instruction, yet this requires time: the family, in the mean time, may get into habits which are very difficult to alter; and, what is worse, the husband's opinion of his wife's incapacity may be fixed too strongly to suffer him ever to think justly of her gradual improvements. I would, therefore, earnestly advise you to make use of every opportunity you can find, for laying in some store of knowledge on this subject, before you are called upon to the practice; by observing what passes before you,—by consulting prudent and experienced mistresses of families,—

and by entering in a book a memorandum of every new piece of intelligence you acquire: you may afterwards compare these with more mature observations, and you can make additions and corrections, as you see occasion. I hope it will not be long before your mother intrusts you with some part, at least, of the management of your father's house. Whilst you are under her eye, your ignorance cannot do much harm, though the relief to her at first may not be near so considerable as the benefit to yourself.

Economy consists of so many branches, some of which descend to such minuteness, that it is impossible for me in writing to give you particular directions. The rude outlines may be perhaps described, and I shall be happy if I can furnish you with any hint that may hereafter be usefully employed.

The first and greatest point is to lay out your general plan of living in a just proportion to your fortune and rank: if these two will not coincide, the last must certainly give way; for, if you have right principles, you cannot fail of being wretched under the sense of the injustice as well as danger of spending beyond your income, and your distress will be continually increasing. No mortifications, which you can suffer from retrenching in your appearance, can be comparable to this unhappiness. If you would enjoy the real comforts of affluence, you should lay your plan considerably within your income; not for the pleasure of amassing wealth, though, where there is a growing family, it is an absolute duty to lay by something every year, but to provide for contingencies, and to have the power of indulging your choice in the disposal of the overplus,—either in innocent pleasures, or to increase your funds for charity and generosity, which are

in fact the true funds of pleasure. In some circumstances, indeed, this would not be prudent: there are some professions, in which a man's success greatly depends on his making some figure, where the bare suspicion of poverty would bring on the reality. If, by marriage, you should be placed in such a situation, it will be your duty to exert all your skill in the management of your income: yet, even in this case, I would not strain to the utmost for appearance, but would choose my models among the most prudent and moderate of my own class; and be contented with slower advancement, for the sake of security and peace of mind.

A contrary conduct is the ruin of many; and, in general, the wives of men in such professions might live in a more retired and frugal manner than they do, without any ill consequence, if they did not make the scheme of advancing the success of their husbands an excuse to themselves for the indulgence of their own vanity and ambition.

Perhaps it may be said, that the settling the general scheme of expenses is seldom the wife's province, and that many men do not choose even to acquaint her with the real state of their affairs. Where this is the case, a woman can be answerable for no more than is intrusted to her. But I think it a very ill sign, for one or both of the parties, where there is such a want of openness, in what equally concerns them. As I trust you will deserve the confidence of your husband, so I hope you will be allowed free consultation with him on your mutual interest: and, I believe, there are few men who would not hearken to reason on their own affairs, when they saw a wife ready and desirous to give up her share of vanities and indulgences, and only earnest to promote the common good of the family.

In order to settle your plan, it will be necessary to make a pretty exact calculation: and if, from this time, you accustom yourself to calculations in all the little expenses intrusted to you, you will grow expert and ready at them, and be able to guess very nearly, where certainty cannot be obtained. Many articles of expense are regular and fixed: these may be valued exactly; and, by consulting with experienced persons, you may calculate nearly the amount of others: any material article of consumption, in a family of any given number and circumstances, may be estimated pretty nearly. Your own expenses of clothes and pocket-money should be settled and circumscribed, that you may be sure not to exceed the just proportion. I think it an admirable method to appropriate such a portion of your income, as you judge proper to bestow in charity, to be sacredly kept for that purpose, and no longer considered as your own: by which means you will avoid the temptation of giving less than you ought, through selfishness, or more than you ought, through good-nature or weakness: if your circumstances allow of it, you might set apart another fund for acts of liberality and friendship, which do not come under the head of charity. The having such funds ready at hand, makes it easy and pleasant to give; and, when acts of bounty are performed without effort, they are generally done more kindly and effectually. If you are obliged in conscience to lay up for a family, the same method of an appropriated fund for saving will be of excellent use, as it will prevent that continual and often ineffectual anxiety which a general desire of saving, without having fixed the limits, is sure to create.

Regularity of payments and accounts is essential to economy:—your housekeeping should be settled

at least once a week, and all the bills paid; all other tradesmen should be paid, at farthest, once a year. Indeed, I think it more advantageous to pay oftener: but, if you make them trust you longer, they must either charge proportionably higher, or be losers by your custom. Numbers of them fail, every year, from the cruel cause of being obliged to give their customers so much longer credit than the dealers, from whom they take their goods, will allow to them. If people of fortune considered this, they would not defer their payments, from mere negligence, as they often do, to the ruin of whole families.

You must endeavor to acquire skill in purchasing: in order to do this, you should begin now to attend to the prices of things, and take every proper opportunity of learning the real value of every thing, as well as the marks whereby you are to distinguish the good from the bad.

In your table, as in your dress, and in all other things, aim at propriety and neatness, or, if your state demands it, elegance, rather than superfluous figure. To go beyond your sphere, either in dress, or in the appearance of your table, indicates a greater fault in your character than to be too much within it. It is impossible to enter into the minutiæ of the table: good sense and observation on the best models must form your taste, and a due regard to what you can afford must restrain it.

Ladies, who are fond of needle-work, generally choose to consider that as a principal part of good housewifery: and, though I cannot look upon it as of equal importance to the due regulation of a family, yet, in a middling rank, and with a moderate fortune, it is a necessary part of a woman's duty, and a considerable article in expense is saved by it. Many young ladies make almost every thing they

wear; by which means they can make a genteel figure at a small expense. This is the most profitable and desirable kind of work: and, as much of it as you can do, consistently with a due attention to your health, to the improvement of your mind, and to the discharge of other duties, is highly commendable: but do not impose upon the world by your appearance; be worse dressed, rather than have your whole time employed in preparations for it, or any of those hours given to it, which are needful to make your body strong and active by exercise, or your mind rational by reading. Absolute idleness is inexcusable in a woman; because the needle is always at hand for those intervals in which she cannot be otherwise employed. If you are industrious, and if you keep good hours, you will find time for all your proper employments: early rising, and a good disposition of time, are essential to economy. The necessary orders, and examinations into household affairs, should be dispatched, as soon in the day, and as privately as possible, that they may not interrupt your husband or guests, or break in upon conversation or reading, in the remainder of the day. If you defer any thing that is necessary, you may be tempted by company, or by unforeseen avocations, to forget, or to neglect it: hurry and irregularity will ensue, with expensive expedients to supply the defect.

There is in many people, and particularly in youth, a strange aversion to regularity:—a desire to delay what ought to be done immediately, in order to do something else, which might as well be done afterward. Be assured, it is of more consequence to you than you can conceive, to get the better of this idle procrastinating spirit, and to acquire habits of constancy and steadiness, even in the most tri

fling matters: without them there can be no regularity, or consistency of action or character;—no dependence on your best intentions, which a sudden humor may tempt you to lay aside for a time, and which a thousand unforeseen accidents will afterward render it more and more difficult to execute: no one can say what important consequences may follow a trivial neglect of this kind. For example: I have known one of these procrastinators disoblige, and gradually lose very valuable friends, by delaying to write to them so long, that, having no good excuse to offer, she could not get courage to write at all, and dropped their correspondence entirely.

The neatness and order of your house and furni ture is a part of economy which will greatly affect your appearance and character, and to which you must yourself give attention, since it is not possible even for the rich and great to rely wholly on the care of servants, in such points, without their being often neglected. The more magnificently a house is furnished, the more one is disgusted with that air of confusion which often prevails where attention is wanting in the owner: but, on the other hand, there is a kind of neatness, which gives a lady the air of a house-maid, and makes her excessively troublesome to every body, and particularly to her husband: in this, as in all other branches of economy, avoid all parade and bustle. Those ladies, who pique themselves on the particular excellence of neatness, are very apt to forget, that the decent order of the house should be designed to promote the convenience and pleasure of those who are to be in it: and that, if it is converted into a cause of trouble and constraint, their husbands and guests would be happier without it. The love of fame, that universal passion, will sometimes show itself on strangely in-

significant subjects; and a person, who acts for praise only, will always go beyond the mark in every thing. The best sign of a house being well governed is, that nobody's attention is called to any of the little affairs of it, but all goes on so well of course, that one is not led to make remarks upon any thing, nor to observe any extraordinary effort that produces the general result of ease and elegance which prevails throughout.

Domestic economy, and the credit and happiness of a family, depend so much on the choice and proper regulation of servants, that it must be considered as an essential part both of prudence and duty. Those who keep a great number of them have a heavy charge on their consciences, and ought to think themselves, in some measure, responsible for the morals and happiness of so many of their fellow-creatures, designed like themselves for immortality. Indeed the cares of domestic management are by no means lighter to persons of high rank and fortune, if they perform their duty, than to those of a retired station. It is with a family, as with a commonwealth; the more numerous and luxurious it becomes, the more difficult it is to govern it properly. Though the great are placed above the little attentions and employments to which a private gentlewoman must dedicate much of her time, they have a larger and more important sphere of action, in which if they are indolent and neglectful, the whole government of their house and fortune must fall into irregularity. Whatever number of deputies they may employ to overlook their affairs, they must themselves overlook those deputies, and be ultimately answerable for the conduct of the whole. The characters of those servants who are intrusted with power over the rest cannot be too nicely inquired

into; and the mistress of the family must be ever watchful over their conduct,—at the same time that she must carefully avoid every appearance of suspicion, which, while it wounds and hinders a worthy servant, only excites the artifice and cunning of an unjust one.

None who pretend to be friends of religion and virtue, should ever keep a domestic, however expert in business, whom they know to be guilty of immorality. How unbecoming a serious character is it, to say of such a one—"He is a bad man, but a good servant." What a preference does it show of private convenience to the interests of society, which demand that vice should be constantly discountenanced, especially in every one's own household: and that the sober, honest, and industrious should be sure of finding encouragement and reward, in the houses of those who maintain respectable characters! Such persons should be invariably strict and peremptory, with regard to the behavior of their servants, in every thing which concerns the general plan of domestic government,—but should by no means be severe on small faults, since nothing so much weakens authority as frequent chiding.—Whilst they require precise obedience to their rules, they must prove, by their general conduct, that these rules are the effect, not of humor, but of reason. It is wonderful that those, who are careful to conceal their ill-temper from strangers, should be indifferent how peevish, and even contemptibly capricious they appear before their servants, on whom their good name so much depends, and from whom they can hope for no real respect, when their weakness is so apparent. When once a servant can say—"I cannot do any thing to please my mistress to-day," all authority is lost.

Those who continually change their servants, and complain of perpetual ill-usage, have good reason to believe that the fault is in themselves, and that they do not know how to govern. Few indeed possess the skill to unite authority with kindness, or are capable of that steady and uniformly reasonable conduct, which alone can maintain true dignity, and command a willing and attentive obedience. Let us not forget that human nature is the same in all stations. If you can convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratification;—that you impose no commands but what are fit and right, nor ever reprove but with justice and temper;—why should you imagine that they will be insensible to the good they receive; or whence suppose them incapable of esteeming and prizing such a mistress? I could never, without indignation, hear it said, that "servants have no gratitude;" as if the condition of servitude excluded the virtues of humanity! The truth is, masters and mistresses have seldom any real claim to gratitude: they think highly of what they bestow, and little of the service they receive; they consider only their own convenience, and seldom reflect on the kind of life their servants pass with them: they do not ask themselves, whether it is such a one as is consistent with the preservation of their health, their morals, their leisure for religious duties, or with a proper share of the enjoyments and comforts of life. The dissipated manners, which now so generally prevail, perpetual absence from home, and attendance on assemblies, or at public places, is, in all these respects, pernicious to the whole household,—and to the men-servants absolutely ruinous. Their only resource, in the tedious hours of waiting, whilst

their masters and ladies are engaged in diversions, is to find out something of the same kind for themselves. Thus they are led into gaming, drinking, extravagance, and bad company;—and thus, by a natural progression, they become distressed and dishonest: that attachment and affiance, which ought to subsist between the dependant and his protector, are destroyed: the master looks on his attendants as thieves and traitors; whilst they consider him as one whose money only gives him power over them,—and who uses that power without the least regard to their welfare.

"The fool saith, I have no friends; I have no thanks for all my good deeds, and they that eat my bread speak evil of me." Thus foolishly do those complain who choose their servants, as well as their friends, without discretion; or who treat them in a manner that no worthy person will bear.

I have been often shocked at the want of politeness by which masters and mistresses sometimes provoke impertinence from their servants; a gentleman who would resent to death an imputation of falsehood from his equal, will not scruple, without proof, to accuse his servant of it in the grossest terms. I have heard the most insolent contempt of the whole class expressed at a table, whilst five or six of them attended behind the chairs, who, the company seemed to think, were without senses, without understanding, or the natural feelings of resentment. These are cruel injuries, and will be retorted in some way or other.

If you live to be at the head of a family, not only avoid all injurious treatment of your domestics, but behave to them with that courtesy and good breeding, which will heighten their respect as well as their affection. If, on any occasion, they do more than

you have a right to require, give them, at least, the reward of seeing that they have obliged you. If, in your service, they have any hardship to endure, let them see that you are concerned for the necessity of imposing it. When they are sick, give them all the attention and every comfort in your power, with a free heart, and kind countenance: "not blemishing thy good deeds; not using uncomfortable words, when thou givest any thing. Is not a word better than a gift?—but both are with a gracious man. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes."

While you thus endear yourself to all your servants, you must ever carefully avoid making a favorite of any; unjust distinctions, and weak indulgences to one, will of course excite envy and hatred in the rest. Your favorite may establish whatever abuses she pleases; none will dare to complain against her: and you will be kept ignorant of her ill practices, but will feel the effects of them, by finding all your other servants uneasy in their places, and perhaps by being obliged continually to change them. When they have spent a reasonable time in your service, and have behaved commendably, you ought to prefer them, if it is in your power, or to recommend them to a better provision: the hope of this keeps alive attention and gratitude, and is the proper support of industry. Like a parent, you should keep in view their establishment in some way, that may preserve their old age from indigence; and, to this end, you should endeavor to inspire them with care to lay up part of their gains, and constantly discourage in them all vanity in dress, and extravagance in idle expenses.

That you are bound to promote their eternal as well as temporal welfare, you cannot doubt; since,

next to your children, they are your nearest dependants. You ought, therefore, to instruct them as far as you are able, furnish them with good books, suited to their capacity, and see that they attend the public worship of God: and you must take care so to pass the Sabbath-day as to allow them time, on that day at least, for reading and reflection at home, as well as for attendance at church. Though this is part of your religious duty, I mention it here, because it is also a part of family management; for the same reason, I shall here take occasion earnestly to recommend family prayers, which are useful to all, but more particularly to servants: who being constantly employed, are led to the neglect of private prayer; and whose ignorance makes it very difficult for them to frame devotions for themselves, or to choose proper helps, amidst the numerous books of superstitious or enthusiastic nonsense, which are printed for that purpose. Even in a political light this practice is eligible; since the idea which it will give them of your regularity and decency, if not counteracted by other parts of your conduct, will probably increase their respect for you, and will be some restraint at least on their outward behavior, though it should fail of that influence, which in general may be hoped from it.

The prudent distribution of your charitable gifts may not improperly be considered as a branch of economy; since the great duty of almsgiving cannot be truly fulfilled without a diligent attention so to manage the sums you can spare, as to produce the most real good to your fellow-creatures. Many are willing to give money, who will not bestow their time and consideration, and who, therefore, often hurt the community, when they mean to do good to individuals. The larger are your funds, the stronger

is the call upon you to exert your industry and care in disposing of them properly. It seems impossible to give rules for this, as every case is attended with a variety of circumstances, which must all be considered. In general, charity is most useful, when it is appropriated to animate the industry of the young, to procure some ease and comforts to old age, and to support, in sickness, those whose daily labor is their only maintenance in health. They who are fallen into indigence, from circumstances of ease and plenty, and in whom education and habit have added a thousand wants to those of nature, must be considered with the tenderest sympathy by every feeling heart. It is needless to say that, to such, the bare support of existence is scarcely a benefit; and that the delicacy and liberality of the manner, in which relief is here offered, can alone make it a real act of kindness. In great families, the waste of provisions sufficient for the support of many poor ones, is a shocking abuse of the gifts of Providence: nor should any lady think it beneath her to study the best means of preventing it, and of employing the refuse of luxury in the relief of the poor. Even the smallest families may give some assistance in this way, if care is taken that nothing be wasted.

KEEPING AT HOME.

I MIGHT feel some hesitation in the introduction of this subject, if I had not a sanction which none can well dispute, that of the apostle Paul, who expressly commands that the young women "be keepers at home." Now, I have applied to the learned to ascertain whether the words in the original, or by

any possible rendering, might be made to contradict what they seem to enjoin, since this is no unusual mode of dispensing with passages that may not suit our taste or convenience: but, I believe, in this instance, I am tolerably safe, and that nothing remains to be done, as we cannot refute the command, but to conform our habits to the genuine sense of it. It is obvious, however, that it would be impracticable for females to observe and profit by the experience and conduct of others, and to perform many of the duties which devolve upon them in society, if these words were to be understood in their widest meaning: they can only be designed to correct that propensity to gadding, that disinclination to the retired occupations of home, which too many have evinced from the days of the apostles to the present time. If the heart is abroad, the footsteps will follow, under some pretence or other. Those who cannot resist an invitation, who seize every opportunity, or create opportunities where none exist, to gratify this dangerous passion, should have such a text of Scripture set before them continually, in all its forcible simplicity and unequivocal meaning, before they venture upon a direct breach of the command. It is surprising, that many who profess a deference for the Bible, should act in this, and some similar instances, as if no such injunction could be found in it.

A thoughtless creature must she be, and a cipher in her own family, who inquires *why* she must keep at home. Those who are habitually absent from home, underrate their own importance, for their presence ought to be as essential there as that of a general at his post; and it would be no breach of charity to presume, that something must be amiss in such families. Where children are thus frequently left, it is impossible to estimate the extent of the

evil. Will it be thought too much to assert, that society at large is eventually affected by it? Surely not; when the danger of contamination, and the incurable mischiefs of early impressions, are duly considered. To what purpose is the divine injunction, if hirelings are as competent to superintend a family, to take charge of the bodies and minds of children, as their parents? But the utility of every duty inculcated in Scripture is so clear, and the performance of it so consonant to reason, that obedience and happiness are evidently inseparable.

What a melancholy catalogue would our newspapers exhibit, if, besides the ravages of the devouring flames, and the midnight murderers, those made upon the human mind by the habitual absence of mothers, were faithfully recorded! If such a register were kept, it would doubtless appear, that too severe a censure could not be passed upon those who abandon such important duties, for places of public amusement. Mothers whose eyes are suffused in tears at the pathetic scenes of a tragedy, may, perhaps at that moment, have the scenes of a deeper tragedy preparing at home, in which themselves, at some future period, may be among the principal characters. And is there not another description of persons to which, with much tenderness, similar hints may be addressed? Mothers, who, in attending the public services of religion many times during the week, are obliged to neglect those important duties which, as mothers, Providence has committed to their hands: we allude to those religious societies where week-day services are customary. It is true that the usual attendance at such times is seldom too large, and that it may be deemed a kind of index to the state of religion in those individual societies; but it is not in general from the nursery that the

thin ranks should be filled up. Many there are, who, without neglecting any duty, or with but little exertion and management, need not forsake this assembling of themselves together, this free-will offering from the time which Providence has intrusted to their disposal; and let such feel themselves doubly bound. But the God whom we serve will have mercy rather than sacrifice; and surely from those mothers who leave large families to the care, or rather to the negligence of servants, while they attend those extra services, he may demand, "Who hath required this at your hands, that *ye* should tread my courts?" Far be the thought of discouraging any, even mothers, who, without neglecting duties at home, can thus secure an hour from secular employments for their spiritual benefit. "Come in, thou blessed of the Lord! why standest thou without?" would we earnestly say to such. Come in, and strengthen the hands and comfort the heart of him who serves in the sanctuary. Come in, and enjoy the blessings which, both in season and out of season, are ready to descend. But to such only could we thus speak: others might more suitably be reminded of that command which says, "Six days shalt thou labor and do all thy work."

Innumerable painful instances might be adduced, of evil resulting from the practice to which we allude; and, among many known to the author, one may be mentioned of a well-meaning, but mistaken woman, who, during the infancy of her children, pursued this system to excess. When they were arrived at maturity, she acknowledged, with agony that she had not one who did not scoff at religion! But the immorality of their conduct rendered this confession superfluous. A religious parent with an *immoral* family! Surely, if vice pervades the whole

of them, it is not unfair to suppose that there has been some important mistake or negligence in their education. "While men slept, an enemy has crept in and sown tares among the wheat." It should also be remembered that servants, as well as children, suffer from the frequent absence of her whose duty it is to superintend them; acquiring habits of idleness and irregularity, which a mistress will find it difficult to reprove, and still more difficult to correct, while thus remiss in her own department. When she quits the post at which she is stationed, and in which her own interest is so deep, it is not to be wondered at if servants quit theirs, in which they have no interest at all; nor is it likely they should be skilful in their business, when the watchful eye of the mistress is so often removed. Where this neglect arises from the love of dissipation and gaiety, she can scarcely be pitied when suffering from its inevitable effects.

But we have not yet mentioned the husband, the poor husband! Where is he all this time? The parable tells us of one who had married a wife, and therefore could not accept an invitation: but if she is more often out than at home, he will be induced to accept invitations that may eventually prove to her disadvantage. The man who is not domestic in his habits, will rarely be kind: but where are the charms of the fire-side; where is that which should give him a taste for its pleasures, if the wife, its chief ornament, is absent? He is an object of the greatest commiseration, whose domestic feelings cannot be gratified by the presence of her whom he has selected from the rest of her sex to cheer his social hours; and she must not be surprised if his disappointment eventually recoil upon herself.

To a woman of proper feeling, no pleasures could be greater than those which the society, esteem, and affection of her husband, the improvement of her children, and the due order of her family, afford.

POLITENESS.

That false politeness, which consists of constrained attitudes, and insincere compliments, is both ridiculous and criminal; ridiculous, because it can answer no purpose with sensible people; and criminal, because it includes deception and hypocrisy. But true politeness, which originates in a union of kindly feeling and good sense, and which has for its object the ease and gratification of our associates, is a truly amiable and praiseworthy quality. The exercise of it spares ourselves, as well as others, innumerable annoyances and offences, and perpetually sheds around a tranquil and social feeling. Every one with whom we come in contact, however much beneath us, and indifferent to us, possesses the power to inconvenience us by rudeness of manner, and to pain us by unguarded and unpleasant words. On the other hand, we have it in our power to inflict equal annoyance and pain upon all whom we approach. To guard against using this power is real politeness, the exercise of which confers beauty upon the most homely features, and makes amends for many of those deficiencies which all, however unconsciously, possess. So potent a charm is there in politeness, that absolutely the refusal of a favor, softened by it, is a greater obligation, than the granting one in an uncourteous and rude manner.

True politeness is always easy itself, and never

disturbs the ease of others, by a deficiency in, or by an officious and superfluous display of, civility.

The best guide to the perfection of politeness, is to be found in that religion which exhorts us to love one another; to be gentle, avoiding strife; in honor to prefer one another; and to become innocently all things to all men.

The exteriors of politeness it is not our province to treat of: they are taught and exemplified in all respectable seminaries. They are highly desirable, as without them we should be conspicuous and awkward in company: but the young lady who has the *politeness of the heart*, will most assuredly be more highly esteemed, even if not wholly free from rusticity, than another who merely possesses the outward graces without the amiable reality of feeling which should direct them, and which lends them new grace and effectiveness.

True politeness gives a grace and attractiveness to all the virtues; and even the interests of religion have occasionally suffered by the want of it. Really pious and amiable people are sometimes uncourteous and stern in their manner; and their personal repulsiveness throws an odium upon their profession, of which they have little idea; while vicious persons, by a graceful and elegant manner, have unhappily thrown so specious a veil over vice, as to lure the young and unthinking to destruction.

Whilst, says Mrs. Chapone, you labor to enrich your mind with the essential virtues of Christianity, —with piety, benevolence, meekness, humility, integrity, and purity;—and to make yourself useful in domestic management, do not neglect to pursue those graces and acquirements, which may set your virtue in the most advantageous light, adorn your manners, and enlarge your understanding: and this,

not in the spirit of vanity, but with the innocent and laudable view of rendering yourself more useful and pleasing to your fellow-creatures, and consequently more acceptable to God. Politeness of behavior, and the attainment of such branches of knowledge, and such arts and accomplishments, as are proper to your sex, capacity, and station, will prove so valuable to yourself through life, and will make you so desirable a companion, that the neglect of them may reasonably be deemed a neglect of duty; since it is undoubtedly our duty to cultivate the powers intrusted to us, and to render ourselves as perfect as we can.

You must have often observed, that nothing is so strong a recommendation, on a slight acquaintance, as politeness; nor does it lose its value by time or intimacy, when preserved, as it ought to be, in the nearest connexions and strictest friendships. This delightful qualification,—so universally admired and respected, but so rarely possessed in any eminent degree,—cannot but be a considerable object for every young lady.

To be perfectly polite, one must have great presence of mind, with a delicate and quick sense of propriety; or, in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done, on every occasion as it offers. I have known one or two persons, who seemed to owe this advantage to nature only, and to have the peculiar happiness of being born, as it were, with another sense, by which they had an immediate perception of what was proper and improper, in cases absolutely new to them; but this is the lot of very few. In general, propriety of behavior must be the fruit of instruction, of observation, and reasoning; and it is to be cultivated and improved like any other branch of knowledge or virtue. A good temper is

a necessary groundwork of it; and if to this be added a good understanding, applied industriously to this purpose, it can hardly fail of attaining all that is essential in it. Particular modes and ceremonies of behavior vary in different countries, and even in different parts of the same town. These can only be learned by observation on the manners of those who are best skilled in them, and by keeping what is called good company. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolite to hurt the temper, or to shock the passions of those you converse with. It must everywhere be good breeding, to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects;—to exert your own endeavors to please, and to amuse, but not to outshine them;—to give each their due share of attention and notice; not engrossing the talk, when others are desirous to speak, nor suffering the conversation to flag, for want of introducing something to continue or renew a subject;—not to push your advantages in argument so far that your antagonist cannot retreat with honor:—in short, it is a universal duty in society to consider others more than yourself,—"in honor preferring one another." Christianity, in this rule, gives the best lesson of politeness; yet judgment must be used in the application of it: our humility must not be strained so far as to distress those we mean to honor; we must not quit our proper rank, nor force others to treat us improperly; or to accept, what we mean as an advantage, against their wills. We should be perfectly easy, and make others so if we can. But this happy ease belongs perhaps to the

last stage of perfection in politeness, and can hardly be attained till we are conscious that we know the rules of behavior, and are not likely to offend against propriety. In a very young person, who has seen little or nothing of the world, this cannot be expected; but a real desire of obliging, and a respectful attention, will in a great measure supply the want of knowledge, and will make every one ready to overlook those deficiencies, which are owing only to the want of opportunities to observe the manners of polite company. You ought not therefore to be too much depressed by the consciousness of such deficiencies, but endeavor to get above the shame of wanting what you have not had the means of acquiring. Nothing heightens this false shame, and the awkwardness it occasions, so much as vanity. The humble mind, contented to be known for what it is, and unembarrassed by the dread of betraying its ignorance, is present to itself, and can command the use of understanding, which will generally preserve you from any great indecorum, and will secure you from that ridicule, which is the punishment of affectation rather than of ignorance. People of sense will never despise you, whilst you act naturally: but the moment you attempt to step out of your own character, you make yourself an object of just ridicule.

Many are of opinion, that a very young woman can hardly be too silent and reserved in company; and, certainly, nothing is so disgusting in youth as pertness and self-conceit: but modesty should be distinguished from an awkward bashfulness, and silence should be only enjoined, when it would be forward and impertinent to talk. There are many proper opportunities for a young girl to speak in company with advantage to herself; and, if she does

it without conceit or affectation, she will always be more pleasing than those who sit like statues, without sense or motion. When you are silent, your looks should show your attention and presence to the company: a respectful and earnest attention is the most delicate kind of praise, and never fails to gratify and please. You must appear to be interested in what is said, and endeavor to improve yourself by it: if you understand the subject well enough to ask now and then a pertinent question, or if you can mention any circumstances relating to it, that have not before been taken notice of, this will be an agreeable way of showing your willingness to make a part of the company; and will probably draw a particular application to you, from some one or other. Then, when called upon, you must not draw back as unwilling to answer, nor confine yourself merely to *yes* or *no*, as is the custom of many young persons, who become intolerable burdens to the mistress of the house, whilst she strives in vain to draw them into notice, and to give them some share in the conversation.

In your father's house, it is certainly proper for you to pay civility to the guests, and to talk to them, in your turn, with modesty and respect, if they encourage you to it. Young ladies, of nearly your own age, who visit there, fall of course to your share to entertain: but whilst you exert yourself to make their visit agreeable to them, you must not forget what is due to the elder part of the company, nor, by whispering and laughing apart, give them cause to suspect, what is too often true, that they themselves are the subjects of your mirth. It is so shocking an outrage against society to talk of, or laugh at any person in his own presence, that one would think it could only be committed by the vulgar. I

am sorry however to say, that I have too often observed it amongst young ladies, who little deserved that title, whilst they indulged their overflowing spirits in defiance of decency and good nature. The desire of laughing will make such inconsiderate young persons find a subject of ridicule, even in the most respectable character. Old age, which, if not disgraced by vice or affectation, has the justest title to reverence, will be mimicked and insulted; and even personal defects and infirmities will too often excite contempt and abuse, instead of compassion. If you have ever been led into such an action, my dear girl, call it seriously to mind, when you are confessing your faults to Almighty God; and be fully persuaded, that it is not one of the least which you have to repent of. You will be immediately convinced of this, by comparing it with the great rule of justice—that of doing to all as you would they should do unto you. No person living is insensible to the injury of contempt, nor is there any talent so invidious, or so certain to create ill-will, as that of ridicule. The natural effects of years, which all hope to attain, and the infirmities of the body, which none can prevent, are surely of all others the most improper objects of mirth. There are subjects enough that are innocent, and on which you may freely indulge the vivacity of your spirits: for I would not condemn you to perpetual seriousness; on the contrary, I delight in a joyous temper, at all ages, and particularly at yours. Delicate and good-natured raillery, amongst equal friends, if pointed only against such trifling errors as the owners can hardly fail to laugh at, or such qualities as they do not pique themselves upon, is both agreeable and useful: but then it must be offered in perfect kindness and sincere good humor: if tinctured with the

least degree of malice, its sting becomes venomous and detestable. The person rallied should have liberty and ability to return the jest, which must be dropped upon the first appearance of its affecting the temper.

You will wonder, perhaps, when I tell you, that there are some characters in the world, which I would freely allow you to laugh at, though not in their presence. Extravagant vanity and affectation are the natural subjects for ridicule, which is their proper punishment. When you see old people, instead of maintaining the dignity of their years, struggling against nature to conceal them, affecting the graces, and imitating the follies of youth,—or a young person assuming the importance and solemnity of old age—do not be insensible to the ridicule of such absurd deviations from truth and nature. You are welcome to laugh, when you leave the company, provided you lay up a lesson for yourself at the same time, and remember, that unless you improve your mind whilst you are young, you also will be an insignificant fool in old age;—and that, if you are presuming and arrogant in youth, you are as ridiculous as an old woman with a head-dress of flowers.

In a young lady's behavior towards gentlemen, great delicacy is certainly required: yet, I believe, women oftener err from too great a consciousness of the supposed views of men, than from inattention to those views, or want of caution against them. Men of loose morals, or impertinent behavior, must always be avoided; or if at any time you are obliged to be in their company, you must keep them at a distance by cold civility; but, with regard to those gentlemen whom your parents think it proper for you to converse with, and who give no offence by

their own manners, to them behave with the same frankness and simplicity as if they were of your own sex. If you have natural modesty, you will never transgress its bounds, whilst you converse with a man, as one rational creature with another, without any view to the possibility of a lover or admirer, where nothing of that kind is professed; where it is, I hope you will ever be equally a stranger to coquetry and prudery; and that you will be able to distinguish the effects of real esteem and love from idle gallantry and unmeaning fine speeches: the slighter notice you take of these last, the better; and that, rather with good-humored contempt, than with affected gravity: but the first must be treated with seriousness and well-bred sincerity; not giving the least encouragement which you do not mean, nor assuming airs of contempt where it is not deserved.

DRESS.

Woman being the solace and delight as well as the helpmate of man, a moderate use of ornament seems reasonably allowable to her. By a judicious selection and tasteful arrangement of dress, a lady adds to the charms which nature has bestowed upon her; but a gaudy and inappropriate dress lessens, or absolutely hides them. We are inclined to believe, that young ladies would be more becomingly attired than they usually are, were they aware of the extent to which a person of any penetration can discern their character and disposition in their style of dress, and manner of wearing it. Good sense, delicacy, and discretion, and their opposites, are as manifest in the dress of a young female, as in her

countenance; and every sensible woman ought, therefore, to pay so much attention to it, as to avoid subjecting herself to unfavorable imputations. She should convince every one who sees her, that she knows the just medium between parsimony and extravagance, between slovenliness and a gaudy profusion of inappropriate ornaments, and between vanity and a modest desire to dress appropriately to her station.

Indecencies of dress usually take their origin in indelicacy of mind; and where they do not originate in it, they infallibly produce it. Females of respectability ought surely not to copy the fashions of the most degraded and unfortunate of their sex. In this particular, modesty is a powerful aid to beauty. No woman looks so well as she whose dress is strictly decent; and the most liberal display of charms does not create half so powerful an interest in the breast of beholders, as those which are painted by imagination, and which concealment is sure to procure the credit of.

Neatness is the very handmaid of elegance, and a happy mixture of both is inexpressibly superior in its effects to gaudy profusion and ill-assorted splendor.

We must not forget, that while propriety of dress, and moderation in the expense of it, are positive virtues, their opposites are positive and heinous sins. Our bodies are but temporary caskets of our immortal souls, and to bestow inordinate care upon the former we must necessarily neglect the culture and improvement of the latter. In addition to this, every needless expense in dress is so much abstracted from the means intrusted to us for the benefit of our less fortunate fellow-creatures. Whatever we can spare to the relief of their privations

and sufferings, will lay up for us a solid treasure, when beauty shall have mouldered into senseless dust, and the admiration of the world have passed away like an empty and forgotten dream.

In all the sciences, in every valuable profession, in the common intercourses of life, and, let me add, even in the sublimest subjects, simplicity is that which above every thing else touches and delights. Without it, indeed, all else is feeble and unaffecting. Where simplicity is wanting, men may be dazzled for a moment. Mere splendor will strike them at first; but, on reflection, they will soon discover, that splendor of itself, like every other idol, is nothing. On the other hand, where Simplicity, the sister of Truth, appears, the attraction is eternal. Hence the never-failing entertainment and instruction derived from the works of antiquity in all the fine arts; of which I suppose for that reason chiefly they remain to this day, and will ever remain the sovereign standards. Those, indeed, amongst the moderns, who have copied them most happily, have been always most admired. To instance in the art of painting, with a more immediate reference to our subject: what honor has been acquired by such of its professors as have approached nearest to the noble simplicity of ancient workmanship! Its business, we know, is most particularly with Beauty, in all her finest forms. That, I presume, was never studied more successfully by any, than by the great Raphael. But who, that has an eye for such objects, can avoid being struck with the chaste, sober and unaffected graces of his females? And, as to his manner of clothing them, what remarkable plainness, what delightful modesty, even where the colors and stuffs are intended to be richest! How different from those painters of the Gothic style,

who, not understanding the distinction between or nament and finery, which is excess—between beauty and show, which is the affectation of it—load their women with jewels, trappings, and other embellish ments, magnificent indeed, but tawdry.

But the grand principle of simplicity is not confined to the imitative arts; it runs through all. Hence, in a great measure, the peculiar satisfaction derived from the company of a truly sensible and well-bred man. He looks, he speaks, he moves, with a modest ease; there is nothing artificial or studied in his conversation or deportment. Hence too the superior pleasure from the prospect of a garden laid out with real taste, in which the views are natural, ample, and unforced, above that of seeing one cut into a thousand little parterres, and encumbered with a crowd of labored conceits. Let me subjoin, hence the inexpressible power and majesty of Holy Writ itself, even abstracted from its divine original. And, to come to the case directly before us, hence the resistless charm which attends a virtuous woman attired with plainness and judgment; two things, which, making allowance for the mutability and caprice of fashion in circumstances of lesser moment, will always give most genuine and lasting content.

On this article your judgment will be seen in joining frugality and simplicity together; in being never fond of finery; in carefully distinguishing between what is glaring, and what is genteel; in preserving elegance with the plainest habit; in wearing costly array but seldom, and always with ease; a point that may be attained by her who has learned not to think more highly of herself for the richest raiment she can put on.

Were a system of this kind to prevail, I cannot

help thinking that the effects would be beneficia. and happy. What sums would be saved, where they ought to be saved for more valuable ends! What sums would be kept at home, that now go abroad to enrich our most dangerous rivals! British gewgaws would give place to American manufactures. The ladies of this country, inferior to none in beauty, would be the apes of none in dress. They would practise that species of patriotism, which is the most proper for their sex; they would serve their country in their own way. How many evils to the community, to private families, and to individuals, would be prevented! If in some of the most expensive parts of female decoration, fewer hands were employed, a much greater number on the other side would find exercise in cultivating an elegant propriety, and a beautiful diversity, in all the rest. The public taste would be improved in a thousand articles. And is there not reason to hope, that the appearance, the manners, and the minds of the Fair, would gain by the change?

They would be less showy indeed; but they would be more engaging. Our gay assemblies, for gay assemblies there will always be, would glitter less in the gaze of foolish wonder; but they would shine more in the eye of just discernment. And then, what honor would it reflect on your understandings, when in company, to see you superior to your dress, entirely forgetting that, and every other advantage you may possess, in an obliging attention to all present, and lending lustre to each ornament, instead of borrowing it merely from thence! Or, will any of you say, that a woman on the contrary is likely to be more esteemed, for appearing attentive to herself alone, or by trying to catch by so poor a bait, as a little gay clothing? She who does either, piques

our pride, and offends our judgment, at the same instant. We are hurt by her bad breeding, in the one case; and in the other, we are provoked to think she should pay us such a sorry compliment, as to fancy we can be entangled in a cobweb.

When shall women, in general, understand tho roughly the effect of a comely habit, that, independent of pomp, and despising extravagance, is worn as the sober, yet transparent veil of a more comely mind? It is by this means that you will captivate most, and please longest. By pursuing this plan, you will preserve an equality in that great indispensable article of neatness. You will be clean, and you will be easy; nor will you be in danger of appearing butterflies one day, and slatterns the next. You will be always ready to receive your friends, without seeming to be caught, or being at all disconcerted on account of your dress. How seldom is that the case amongst the flutterers of the age! I wish we could say, amongst them only. For young ladies of more sobriety to be found so often slovenly, when no visitors are expected, is most peculiarly shameful. I will not think of it.

I proceed to observe, that what you take from tinsel trappings you will gain in time, in saving, and in real loveliness. The less vanity you betray, the more merit we shall be always disposed to allow you. We shall be doubly charmed, first with finding young women that are not slaves to show, and next with your putting so much respect on our heads and hearts, as to suppose we are only to be gained by better qualities.

Moreover, men of ordinary fortunes and proper sentiments, will not be afraid of connecting themselves with persons too prudent to be profuse, and

too wise, as well as too worthy, when married, to court the admiration of all—but their husbands.

The unbounded and undistinguishing love of admiration, has been thought the most common, the rankest, and the most noxious weed, that grows in the heart of a female. It is nourished by nothing more than by the love of finery. Indeed, they depend on each other. But if you will begin by crushing the latter; the former, I am persuaded, will quickly decay, and at last fall to the ground. The love of finery naturally prompts the passion to be seen, that is, to be admired: for between these two a conceited young creature makes no distinction. Alas! what woman is there at any age, who, if devoted to dress, burns not with impatience to display in public a new fashion, or a new anything, which she has been told by those about her, or by her own imagination, looks exceeding fine? And of this impatience what is the source, but that very passion, which I just now called, The unbounded and undistinguishing love of admiration?

DECORUM.

Decorum is a practical demonstration of respect for religion, decency, and all laws and customs which are not opposed to morality. Virtue will incline us to decorum, and good taste will perpetually warn us against any breach of it.

Decorum is desirable in all persons, but more especially in respectable females. Any departure from it is quite as inexcusable as indulgence of the passions, and its habitual violation generally ends in

a sacrifice of virtue, of which it is one of the most important outposts.

To pay a due respect to the forms of religion, and to the rites of humanity, is an imperative duty. By too much humility we may offend our associates, and by too much ostentation we disgrace ourselves. Decorum is the just mean between these two extremes.

Delicacy of sentiment is a refined species of decorum, which teaches us to conceal that which it is improper or unnecessary to discover, and to avoid touching upon those topics which may possibly give pain to others.

Great sensibility, joined to a proportionate strength of mind, produce delicacy, without which we cannot possibly gain esteem, or even respect.

Public depravity destroys decorum, and with it politeness and taste; and always ends in the decline of literature.

We must, however, be careful not to let our observance of decorum be carried so far as to induce us to comply with useless or evil customs, merely because they are customs. To set public opinion at defiance in all things, is ridiculous, and lays us open to well-founded censure; but to risk ridicule and mockery, when we must either do so, or sacrifice virtue or delicacy, is to act well and wisely.

A false sense of decorum is the occasion of much impertinism and indelicacy. It is to this false sense of decorum, that we must attribute the general adoption of any indecent or unbecoming style of dress. Young females, ignorant of the boundaries of true decorum, fear that, by declining compliance with what is adopted by others, they shall be stigmatized as prudes; and thus *really* deserve to be charged

with immodesty, lest they should be *falsely* reproached with being guilty of prudery.

Let our young readers ever remember, that *prudery* is not modesty, but an *affectation* of it; and that, consequently, so long as they *really feel* that any fashion or usage is offensive to delicacy, their *non*-compliance with it is highly commendable, and will never cause them to be reproached, except by those whose reproach is the highest compliment they can receive, next to the praise of the good. What the vicious and the immodest censure, will always obtain the praise of the virtuous and the delicate; while effrontery and indelicacy not only disgust and offend the virtuous, but elicit the secret sneers and sarcasms even of the vicious themselves; for there are few who are so lost to all sense of what is right, as not to pay virtue the indirect homage of censuring in others the very things in which they themselves offend her.

DELICACY.

True delicacy is a refined and practical modesty, which shrinks from every thing offensive to decency or injurious to morality. The possession of it gives an unspeakable charm to woman, and adorns her beauty while it defends her purity. Thus lovely in itself, and useful and ornamental to its possessor, it is not to be wondered at, that its externals are assumed or counterfeited by many who are dead to its living and animating principle. It is in truth a shy and sensitive plant, which shrinks from observation and is frequently most abundant where the least of it is obtruded upon our notice. There are, doubt

less, some ladies, who, from nourishing a morbid sensibility, *are* delicate to an excess. But, generally speaking, they who make a troublesome and ostentatious display of delicacy, affect that which they do not feel. Our young readers may be assured, that this affectation is not only wicked for its hypocrisy, but very injurious to the reputation of those who display it. Real piety shuns all singularities, and never courts observation by ostentatious rigor. It is the same with delicacy. That which is real is always unobtrusive and unstudied. The innocent, having nothing to conceal, practise no art; and an open simplicity of manner, the very reverse of affectation, is an infallible symptom and sure companion of true DELICACY.

INSIPIDITY.

NATURE has undoubtedly bestowed different talents upon different individuals, and it is not possible, therefore, for all equally to share in conversation. It is not in our power to be brilliant wits, unless we are endowed with the necessary talents, any more than it is possible to be of another form, and possessed of other features than those with which nature has furnished us. But as there is a wide difference between striking beauty and actual deformity, so there is also between wit and insipidity; and as a lady utterly destitute of striking beauty may, notwithstanding, be exceedingly agreeable, so a lady without any pretensions to wit, may, by the exertion of common sense, be tolerable, and even entertaining.

Indolence is the grand cause of insipidity, which latter renders the company of its victims absolutely insupportable, notwithstanding any advantages of birth, fortune, or disposition. Insipid persons so long accustom themselves to take every thing upon the credit of others, rather than exert their own faculties to examine and judge, that they at length become really incapable of acting, or even of thinking without the tutelage of some more robust spirit.

Nothing is more becoming and advantageous in a young person than a diffidence in her own judgment in matters of great importance. This diffidence will protect her against her own inexperience, and cause her to seek the counsel, and profit by the wisdom, of her elders. But there is a great variety of matters of mere taste and of secondary importance, in which she should accustom herself to judge and decide. It is *by degrees* that wisdom is acquired; and a habit of comparison and decision, in comparatively unimportant matters, is itself of very great consequence, as it lays the foundation of a ready application of the same qualities in affairs of temporal and eternal importance. The future good or bad housewife may frequently be discerned in the dressing of a doll or the management of a baby-house. Habits of carefulness and neatness, or the contrary of these, are formed ere young ladies leave the nursery, and the higher qualities of the mind are developed and strengthened, or repressed and weakened, at an equally early period.

We may tremble for the conduct and happiness of the young lady who implicitly relies upon her young friends for the choice of her ribbons. She is laying the foundation of future perplexity and helplessness at least, if not of criminality and unhappi-

ness. In relying thus exclusively in her own affairs upon the judgment of others, she is creating for herself a very painful dependence, and gradually, but no less certainly, alienating her intellectual faculties. A continuance of this habit will in time render her utterly helpless in mind; and she will, of course, become only contemptible, or actually criminal, according to the hands into which she may fall. Her sympathies, her taste, and her judgment, will be directly in the hands of others; and indirectly her fortune, her station in society, and, alas! even her soul's safety, will entirely depend upon the use which her advisers may make of their power over the victim of indolence.

The pleasures of the mind are the most varied and exquisite of all pleasures; but those passive persons whom we have entitled "*insipid*," are, by their own act, debarred from all participation in them: their sensibility and their gaiety, their approval and their disapproval, are alike mere deposits in the custody of others.

We have enumerated but a few of the evils arising from mental indolence; but have we not said enough upon the subject to induce our young readers to resist the first insidious attacks of this spiritual and temporal foe? We trust that we may not only preserve some from falling into this injurious torpidity, but even induce some to rouse themselves from it, and to employ rightly the faculties which God has intrusted them with, for the purposes of thought, perception, comparison, judgment, and intellectual activity.

FEMALE DEFECTS.

A LOW estimate of female pretensions is certainly not the fault of the present day. Women are, perhaps, sometimes in danger of being spoiled; but they cannot complain that they are little valued. On the contrary, their powers are often too highly rated. Their natural defects are overlooked; and the consideration in which they are held, the influence they possess, and the confidence placed in their judgment, are in some instances disproportionate with their true claims.

This, perhaps, is the cause of their occasionally aspiring to situations, and intruding upon offices, for which they are not fitted. They are betrayed into an overweening conceit of their own powers, and are not unwilling to put them to the proof. And the indulgence, with which their efforts are in general treated, prevents their consciousness of failure, even when they are unsuccessful. A woman may obtain distinction for attempts which would be little to the credit of any but a female candidate; and her sex is at once a recommendation and an apology.

It is, indeed, fair that she should be spared the severity of criticism; but she should not presume upon indulgence. Nature has assigned her a subordinate place, as well as subordinate powers; and it is far better that she should feel this, and should not arrogate the superiority of the other sex, whilst she claims the privileges of her own.

The character of woman, though inferior, is not less interesting than that of man. On the contrary, her very defects render her an object of solicitude; and if they disqualify her for some situations, they help to point out those for which she is really fitted.

But she should endeavor, as much as possible, to overcome her faults; and for this purpose should consider both their causes and their consequences. It is by knowing where we are liable to err, and the evils which our errors will entail upon us, that we shall be most likely to correct and avoid what is wrong.

The faults of women are almost always attributable to weakness. Vanity, for instance, is a weakness; and vanity is a fault to which women are peculiarly liable. It is a weakness of judgment and of mind. A woman is often vain because she cannot appreciate true excellence; vain of petty triumphs, because she cannot estimate greater; vain of fashionable distinction, because she cannot comprehend intellectual superiority; vain of a little talent or a little accomplishment, because she cannot even taste greater proficiency. And this vanity is increased by, and identified with, her love of approbation. The wish of being admired seems born with her, and is developed as soon as she begins to act. The little peri, who, with infantile coquetry, flutters her fan, or threads the gallopade at the baby-ball, only displays the embryo of that sentiment which, perhaps, in after life, becomes her ruling passion. For, unless it be counteracted by a better principle, vanity is sure to take possession of the heart. It is in woman what ambition is in man; it may be a less dangerous, but it is a meaner foible; and it is a form of self-love equally jealous and equally insatiate.

The fashionable woman is generally vain. Though she may possess neither beauty nor wit, yet she is vain; vain of her place in the aristocracy of fashion, vain of being one of the circle of exclusives; vain of that modish celebrity which is so eagerly sought

after by every candidate for the honors of ton.—Vanity is very evident in all she does or says. She may not detail her conquests, or boast of the admiration she receives. She may not weary her less distinguished associates by talking of her titled acquaintance, or blush to speak to a country cousin. She is too proud, and too well bred, to be guilty of such mistakes. But still she is vain; vain even in her good humor; vain in her condescension; vain in her tirade of fashionable gossip; vain in her ignorance of every thing else. The frigid welcome she bestows on the uninitiated; the stare with which she checks an inconvenient acquaintance, are as indicative of vanity as the coquetry she displays at a ball, or the care with which she arranges her coiffure for a drawing-room. She is as vain in the country as in town; as vain in her dubious recognition of a younger son, as in her flirtation with an heir apparent; as vain in condescending to head a country ball, as in giving rise to an *on dit* in the Journal of Fashion.

Vanity seems with her almost an allowed foible. The man of the world understands it, and takes advantage of it; and it is the source of much of the vice and misery which deform high life.

And no wonder; for the more vanity is indulged the more uncontrollable it becomes. When it cannot be gratified, it is restless and uneasy. No creature, for instance, is more unhappy than an ex-belle. To what expedients does she not resort to prolong her reign, or, at least, to make it believed that she is not yet gone by! And when she does vanish like a falling star, and there is no trace left of her glittering path, vanity still remains, but only to torment her. It drives her into the slough of envy, or the

quicksands of *ennui*. It degenerates into hypochondriasis, or vents itself in ill-humor.

What a pity it is that such an one does not apply to the only remedy, that she does not seek in religion a corrective and a refreshment. This alone it is that would raise her above her disappointment; that would give her new interests and new hopes, and cause her to exchange the fatiguing and heartless amusements which she once deemed essential, for real contentment and lasting peace.

But vanity is not confined to fashionable life. Even cultivated minds are not always exempt from it; and though the Blue Stocking Club exists no longer, women are not proof against the vanity of letters. They have, indeed, in general, but little cause to be vain on this head, but it is because they have so little cause, that therefore they are so. The reputation of being a clever woman is easily obtained. Less than a schoolboy's learning is sufficient to confer it; and Minerva's pretty votaress lisps a page of Virgil, and spells an ode of Pindar, and is thought a prodigy of learning.

It is not, indeed, those who know most who are the most accessible to vanity. On the contrary, the really well-informed woman feels the folly of pretension, and shows her good sense by her humility. But the wish of being remarkable in some way is a temptation to many to diverge from their sphere, and court distinction even at the price of ridicule or censure. The *bas bleu* pants for notoriety, and avails herself of her acquirements only to secure it. She does all she can to sustain her claims: she accumulates around her the materials of learning, and her very boudoir breathes an academic air. Its decorations are sufficient to proclaim her character: its shelves are filled with books of every tongue: its

tables are strewed with the apparatus of science; the casket of jewels is displaced for the cabinet of stones; and the hammer and the alembic occupy the stand allotted for the work-box. One niche glooms with a quartered skull; another is enriched by a classic statue; the easel stands in the back-ground, and the harp is admitted to complete the picturesque. Here she sits enshrined; her dress arranged with studied negligence; her head a Babel; her speech a jargon of hard terms, and words of Johnsonian length.

Now this is only another form of vanity. And a literary mania is by no means the refuge of the old and ugly; it is often indulged from the mere wish of being eccentric, and of attracting more than ordinary notice. To be the talk of a country town, and still more to be the wit of a season, is to some the object of their highest ambition. And then there are the pleasures of patronage. How delightful to be the female Mecænas,—to bestow on one poor author the sanction of your name, and on another the comfort of a dinner; to open your house to the literati; to take by the hand the half-fledged poet, and the incipient artist; to draw to your *conversazione* the Spanish patriot and the refugee royalist; the unturbaned Sultan and the wandering Greek; to be honored by a passing visit from the Governor, or a salutation from a Senator, or an excuse from some great author: in short, to be the rendezvous of every wonder worth seeing, or not worth seeing, in the literary world!

No doubt such distinction is very tempting, and especially so, when it may be gained at so little cost. For it is quite different with women and with the other sex. Many a weary step must a man take to gain the laurel; and often is his meed withholden,

even when fairly earned. But the female *bel esprit* flutters from one fancy to another; writes a sonnet, skims a periodical, deciphers an alphabet, divides a crystal, glitters in a *souvenir;* and the crown of Corinne is, by acclamation, placed upon her brow.

Yet she is often very troublesome when thus adorned. One friend must contribute to her album, another to her *hortus siccus.* One must submit to a craniological scrutiny, another must inhale a new gas. She enters society ready primed, and woe to him who pulls the trigger. He is whirled from the Hellespont to the Polar Sea, from the Giaour to the Iliad; he must have scaled Vesuvius, and dived into Pompeii; he must calculate the date of an antediluvian bone, and trace the zoology of a fossil tooth; he must unravel Dante, and know Petrarch by heart.

But, notwithstanding all this, the *bel esprit* is courted. For there is an *eclat* about her which is reflected on those whom she persecutes with her attentions. She is courted by the candidate for fame, indulged by the man of letters, and hated by her own sex. This hatred, indeed, she considers a tribute to her superiority; and her foible is the less likely to be corrected, because, when it is not encouraged by others, it is abundantly supplied from her own self-conceit.

The prevalence of this defect in woman is much to be regretted. It spoils many otherwise amiable characters, and exposes them to the censure and even contempt of those by whom they ought to be respected. But, however we may lament its influence in matters merely connected with this world, it is still more injurious when it mixes with and pollutes religious sentiment. Nothing can be more inconsistent with the spirit of the Gospel, and Chris-

tians ought, therefore, at once, to reject its poison. Yet it is with difficulty expelled, and especially from the female breast. It often lurks in ambuscade; and when we think we have wholly overcome it, it has, in fact, effected a compromise.

When religion is in fashion, the more frequent is the alloy as well as the counterfeit; for a profession of piety may be assumed from the mere desire of human approbation, and it may not be always easy to detect the impure motive.

Nor is it surprising that, accessible as woman is to vanity, it should sometimes mix in her holier duties; especially as, it must be confessed, the present tone of Christian society is calculated to encourage it. The young and beautiful woman, for instance, who may have led the van in the career of fashion, feels at length the vanity and disappointment of her former course, and flies to religion as a refuge. And so far all is well. She has found the pearl of great price—let her prove its value. But let her prove it, for a while, at least, in the seclusion of her own home, in the solitude of her own chamber, and in the quiet exercise of those domestic duties which she may have, for long, forgotten and neglected. She may thus be established in her better choice; may be grounded in truths of which she has hitherto known but little; may be strengthened against error, and be prepared to let her light shine before men. And she will probably, too, thus imbibe a taste for retirement, and a love of home, which is a far more Christian-like sentiment, and a better symptom of spiritual progress, than a wish for publicity, and a desire of excitement.

But no! Her partial, though scarcely judicious friends will not suffer her to be at peace. They allow her no probation: they cannot permit her to re-

main, even for a short time, unknown or unnoticed. The situation she held in the gay, she is immediately solicited to fill in the religious world; and she finds herself there, more than ever, caressed and courted. She is urged to be the patroness of charities,—to take the first seat in religious parties: she is appealed to as an oracle, when she is barely a novice, and compelled to be a controversialist before she is instructed in the elements of her faith. Her casting vote determines the popularity of a preacher; her carriage gives eclat to a religious assembly; her name recommends an institution; her opinion stamps a book. She is the wonder of the day; is pointed at, quoted, panegyrized; and if no open flattery meets her ear, if her personal attractions have ceased to be complimented, the homage she receives is only more intellectual and refined. Not that her former charms have altogether lost their effect; for it cannot be denied, that agreeable features and an elegant manner have their weight in every society. Simplicity, too, may be more becoming than ornament; and beauty seldom loses any thing by Madonna tresses and a sombre robe.

Often, alas! may such an one become the mere idol of party; often may vanity only change its form, and send forth new shoots, when it is thought to be eradicated. For what but vanity leads some seemingly pious women to draw around them an exclusive coterie; to withhold the hand of fellowship from all who do not belong to their own sect; and to treat with strangeness, and even with neglect, the experienced and sober-minded Christian? And what but vanity leads to the frequent intrusion of women at the present day into new and untried offices? Must we not suspect that where there is so much assumption, there must be self-conceit; and

that, when publicity is so much courted, there must be some eagerness for display. And, though we may not question the sincerity of zeal at once so energetic and so self-denying, yet must we not lament its misdirection, and condemn its officiousness? There might, surely, be equal energy and less eccentricity, equal spirituality, and more decorum.

Why should not, for instance, the female preacher confine her exhortations to the cottage; and when she does deliver them, close the doors? Why should she convert her school-room into a conventicle, and, by the novelty of her exhibition entice from more regular service? Is it that the authorized ministry is not enough? or that she imagines herself better qualified to teach? Is it that apostolic order is obsolete? or that female gifts are reserved for these privileged days? It may be, that her manner is feminine, and her voice melodious,—that her doctrine is sound, and her preaching effective. It may be even that she does good,—that she excites attention; and that those whom piety would not bring to the church, curiosity will lead to her meeting.

But could she not do good more quietly? Could she not do good without the admixture of what is questionable? Could she not do good without infringing order, offending propriety, exciting discussion—without giving rise to censure on the one hand, or encouraging, perhaps, rash and unsuccessful attempts on the other? Could she not do good and be strictly feminine?

Who can doubt that vanity is the root of insubordination, and the hotbed of fanaticism? It is vanity that makes women set up to be teachers, when they are mere sciolists. It is vanity that makes them despise instruction, and trust to intuition,—that even leads them at times to mistake the ravings of a

heated brain for the gifts of the Holy Spirit. And, if we may trace to other sources the aberrations of the present day,—if the imagination, whose excursiveness is pampered, becomes at length uncontrollable,—if the love of novelty is abroad, and every thing old is prejudged and precondemned,—still to vanity must we, in part at least, ascribe the melancholy defections of some who gave promise of better fruit. To it we must attribute the unhallowed schisms, the unscriptural heresies, the unauthorized pretensions, in which women take so prominent a part, and by which they give so much occasion of offence. They are puffed up by self-conceit—they mistake the impulses of enthusiasm for revelations from heaven—and forget that, while humility is the accompaniment of true piety, order is the unvarying characteristic of the operations of the Spirit of God.

The more the effects of vanity are to be lamented, the more incumbent is it on Christians to check its growth. Yet this is scarcely remembered, when the poor girl is taken from her spindle and her cottage to pray and to expound in public, or when those of higher grade are enticed from their domestic and quiet duties by the glare and excitement of religious exhibitions.

Neither is it remembered, when the woman of rank is received with a deference almost approaching to idolatry,—when her every look and word are treasured up and repeated,—when she is encouraged to pronounce upon characters and doctrine,—to detail in the evening assembly her morning achievements, or enlarge in the class-room on the experience of her closet,—when she may make her strictures on others a plea for speaking of her efforts on their behalf, and indulge in censoriousness and egotism under the cloak of spiritual earnestness.

Vanity is in such cases the canker of religion: it gnaws like a worm at the root; and when we look for the harvest, the fruit is dust and bitterness.

How anxiously should we therefore watch its inroads! How carefully should we draw the fence around our own hearts! How especially should they by whom it has been long indulged guard against its revival! For nothing is so dangerous as an old enemy under a new name; and religious vanity is both more offensive and more insidious than any other.

It is on this account that quietness is so desirable. It is not the going round a circle of religious acquaintance, nor the hurrying from one religious meeting to another,—the discussing with one the popular preacher, and with another the popular heresy,—the bandying of religion from mouth to mouth,—that can promote its internal growth, or evidence its genuineness. Nor even is an indefatigable attendance upon congregational services, nor an unwearied assiduity in public benevolence, a sure criterion of our spiritual state.

Privacy tries the *sincerity* of our religion. In society is its *strength* proved. But it is when the flame of private devotion burns without adventitious excitement, that we may trace its origin to heaven. And it will reascend there, it will shine more and more unto the perfect day. It will mount to the throne of God, and unite itself to its parent fountain.

Vanity is very selfish: it leads us to seek self in every thing; and therefore, in proportion as it is indulged, kindness and amiability disappear. Nothing, then, is a greater blemish in female character: for we love disinterestedness in woman,—we love to find in her, warmth of heart and tender sympathy. And when, on the contrary, she is anxious only to

distinguish herself, to gain notoriety by some means —to be very brilliant, or very intellectual, or very religious, merely because such is the fashion of the day,—we cannot but turn from her with disappointment, and feel that, however precious the gem may be in regard to quality, there is a flaw in it which renders it worthless.

Vanity is the germ of party spirit. It is this which it would substitute for true piety; for while the latter recoils from it, vanity and party spirit go hand in hand. Flattery is the coin in which partisans pay their proselytes; and the vain person is not proof against its corruption. It entices silly women, and sends them out to parade with party colors, and in the mean while betrays them to the enemy at home.

It is painful to note human inconsistency. And, perhaps, it is in nothing more evident than in the occasional association of vanity with superior endowment. We see it disfiguring genius and obscuring religion; but it is a weakness in relation to which example should furnish not an apology, but a warning. For it sometimes so tarnishes excellence, that we fail to recognize the intrinsic value of the latter, and, overlooking the beauty, are struck only by the blemish.

The fickleness of woman is proverbial. Yet the reproach, in its usual acceptation, is, in a great measure, undeserved; for she is capable of long and steady attachment, and inconstancy is chargeable rather on the other sex.

But though the heart is not in fault, the head, perhaps, is; and to inconstancy of opinion, though not of affection, women are, it is to be feared, somewhat liable.

This proceeds, in great measure, from inconsid-

erateness. They are apt to imbibe opinions rashly, and to abandon them precipitately; and they are ever ready to hear and to adopt whatever has the charm of novelty.

The love of what is new, is, indeed, natural to the sex. In many of their pursuits or pleasures, novelty is the attraction. A new dress, or a new song, is each, in its way, thought very delightful. On the contrary, nothing is so ennuyant as sameness. This is especially felt by the woman of the world. Monotony is, above every thing, the object of her dread. The same faces weary her—beauty wearies her—and she often flies from the country for no better reason than because she is tired of flowers and green fields, and the unvaried dullness of the family circle. Modern ingenuity must therefore be exhausted to captivate her fancy:—the town is a magazine of novelties; and the artist, as well as milliner, must supply the demand.

Unhappily, the same weakness is sometimes indulged in more serious matters. The appetite is still greedy, though the food is different; and the spiritual novelty is welcomed with the same avidity as once was the worldly bauble. Women, indeed, love portents in every thing. A wonder, whatever it be, excites their interest; and extravagance seems, with some, almost a recommendation.

Religious persons, however, should be especially on their guard against this foible; lest their religion be identified with caprice, and be thought nothing more than a paroxysm of devotion, which will subside like any other fit.

It is sterling principle alone, which imparts stability, and which gives truth for a foundation and a guide; and she, who is possessed of it, may be depended on alike in all relations and circumstances.

Her religion is no wayward fancy, no day-dream, no precocious and sickly plant, that springs up in a night and withers in an hour; its growth is sure and steady, though it may be slow; its roots are deep, and it will, in time, reach to heaven.

There is an inconsistency observable in the female mind, for which allowance is not always made; and, on this account, the comparative estimate of the sexes is sometimes incorrect. Women have so much aptitude of talent; they can learn so many things, and are so dexterous in applying their knowledge; that their intellectual gifts are by some overrated, and regarded as quite on a level with those of the other sex.

But strength and weakness are often sadly blended in the same individual; and an unsound judgment is found, in many women, quite compatible with attainment. We are startled at the incongruity; we are surprised to see so much weakness combined with so much acquirement, and to meet a woman who can talk Greek, without being able to act common sense.

Want of judgment is, indeed, one of the most common defects in female character, and it is in discernment, rather than in capacity, that the inferiority of woman consists. She chose wrong at first, and liability to error seems entailed upon her. We see this repeatedly exemplified. It is where judgment is required that she is most apt to fail; and it is this, in part, which renders her so susceptible of religious error. All of us are apt to identify theoretical knowledge with spiritual discernment; yet it is very possible to talk well upon religion, to quote Scripture, to have a text for every occasion, to read the religious miscellany, and the religious controversy of the day, and yet be very ill grounded in di

vine truth. It is very possible to obtain credit for much piety, and yet to go wrong on the very points on which our judgment is least mistrusted. And it is in this way that some, apparently conscientious, persons not unfrequently mistake. They have in religion, as in other subjects, just that ready knowledge which is always producible, and which leads them to imagine themselves proficients in theology, and to obtain credit for being so, when, in fact, they are mere babes in spiritual experience.

It is a refreshment when we do meet with those, —and many such there doubtless are,—who are superior to all these faults. Such persons are not unconscious of their natural inferiority, nor of their individual defects, but they labor to improve the one and to correct the other. They have disciplined their mind in early youth, and they have gathered experience from the trials of life, and they afford a beautiful instance of steadiness and discretion.

There have been examples of female excellence in every thing. We have heard of the heroine, and of the female martyr, of the woman of letters, and of the poetess. We are instructed by the recollection of Cornelia and Blandina, of the maids of Saragossa and of Orleans; and the legend of Sappho derives credit from our living reminiscences of Baillie, Hemans, and De Stael. But though these are instances of female superiority, greatness is not the characteristic of the sex. On the contrary, it is to be feared that littleness of mind is rather their peculiarity,—and it is one which the habits of many women do not tend to correct. They are busied about little things, vexed by little cares, anxious about little occurrences. Some, indeed, unhappily, seem to live but for trifles. Theirs is a youth of dress—an old age of cards and gossip. The only

effort they make in the way of duty is, to order dinner,—and, in the way of occupation, to work a flower or read a novel. And when a becoming headdress, or an agreeable partner, have ceased to be matters of interest, they fly to tittle-tattle, as to their only refuge from dullness.

Gossip of all kinds is, however, equally idle and frivolous. Whether it be the scandal of a country town, or of the great world, it is equally idle and equally wrong; and it is a disgrace to the gentler sex, that they are so universally charged with the propensity. Not but that the stigma is both too generally and too exclusively applied; for there are many women who by no means deserve it, and there are many men who do. And if the majority still be on the side of female delinquents, we must make some allowance for their contracted sphere, and their want of important occupation. True, every woman may find plenty to do, and every woman may do good,—and employment is the best prescription for a restless tongue. But education and habit are generally in fault. There are many who are by no means disinclined from useful effort, but who do not know how to commence it; and who, if they are now little better than tattlers or busy-bodies, might have been earlier led to devote their time to improving occupation and active duty.

Religious gossip is quite as bad as any other. It can be by no means edifying to be perpetually discussing the spiritual state of others, and giving our opinion on their progress. We can scarcely indulge in any such comments, without being, in some degree, censorious; and it would always do us much more good quietly to examine our own hearts, than to interfere with the conduct or consciences of those around us.

Yet this is a propensity in which, it must be allowed, we are all occasionally apt to indulge; and if some are intolerant to every aberration from their standard of duty, others are equally tenacious of what they imagine decorum. They are the first to note indiscretions of every kind, to surmise what is wrong, and predict what is unhappy. They are the Cassandras of society; and if their conversation is ever liked, it is a justification of the remark, that there is something not disagreeable in hearing of the misfortunes of our best friends.

There are, however, comparatively, few women who deserve such a reproach. Even those who *are* too fond of discussing their neighbors, indulge their propensity, in general, with no ill intent. They do so, often, from the mere love of talking, and because, when they have exhausted the weather and the fashions, they are somewhat at a loss for subjects.

But women should endeavor to raise their minds above the trifles which too often engross them. They should consider that intellectual elevation is the great end of attainment: for it is not the being a little more accomplished than their grandmothers that will impart to them real superiority. They may multiply acquirements, and yet be no wiser than if their only book had been the Spectator, and their only study the science of confections.

The great end of knowledge is to learn to think; and of this women are quite capable. They are capable of moral and intellectual efforts; and the more they improve their mental faculties, the more useful will they be, and the higher will they rise in the social scale.

And they will, too, be less liable to go wrong. For they will have that within them, which will be

a corrective to their faults, and a stimulus to their virtues.

Such women, though they may have their share of trial, will bear up against misfortune, and will animate and bless others. And their religion will be so sound and genuine, that it will be their refuge in every distress,—the spring of their comfort, and the ground of their hope;—it will be liable neither to decline nor change, but will prove a never-failing source of comfort in all the vicissitudes of life.

PEEVISHNESS.

Peevishness, though not so violent and fatal in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, inasmuch as it operates more continually. Though the fretful man injures us less, he disgusts us more, than the passionate one; because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience.

It is self-love, then, which we must combat, when we find ourselves assaulted by this infirmity; and, by voluntarily enduring inconveniences, we shall habituate ourselves to bear them with ease and good humor, when occasioned by others. Perhaps this is the best kind of religious mortification; as the chief end of denying ourselves any innocent indulgences, must be to acquire a habit of command over our passions and inclinations, particularly such as are likely to lead us into evil.

Another method of conquering this enemy, is to abstract our minds from that attention to trifling

circumstances, which usually creates this uneasiness. Those, who are engaged in high and important pursuits, are very little affected by small inconveniences. I would, therefore, wish your mind to have always some object in pursuit worthy of it, that it may not be engrossed by such as are in themselves scarce worth a moment's anxiety.

It is chiefly in the decline of life, when amusements fail, and when the more importunate passions subside, that this infirmity is observed to grow upon us; and perhaps it will seldom fail to do so, unless carefully watched, and counteracted by reason. But though the aged and infirm are most liable to this evil,—and they alone are to be pitied for it,—yet we sometimes see the young, the healthy, and those who enjoy most outward blessings, inexcusably guilty of it.

The smallest disappointment in pleasure, or difficulty in the most trifling employment, will put wilful young people out of temper; and their very amusements frequently become sources of vexation and peevishness. How often have I seen a girl, preparing for a ball, or for some other public appearance, unable to satisfy her own vanity, fret over every ornament she put on, quarrel with her maid, with her clothes, her hair; and, growing still more unlovely as she grew more cross, be ready to fight with her looking-glass, for not making her as handsome as she wished to be! She did not consider, that the traces of this ill-humor on her countenance, would be a greater disadvantage to her appearance, than any defect in her dress; or even than the plainest features enlivened by joy and good-humor.

There is a degree of resignation necessary even to the enjoyment of pleasure; we must be ready and willing to give up some part of what we could

wish for, before we can enjoy that which is indulged to us. I have no doubt that she, who frets all the while she is dressing for an assembly, will suffer still greater uneasiness when she is there. The same craving, restless vanity will there endure a thousand mortifications, which, in the midst of seeming pleasure, will secretly corrode her heart, whilst the meek and humble generally find more gratification than they expected, and return home pleased and enlivened from every scene of amusement, though they could have staid away from it with perfect ease and contentment.

OBSTINACY.

Sullenness, or obstinacy, is, perhaps, a worse fault of temper than either passion or peevishness; and, if indulged, may end in the most fatal extremes of stubborn melancholy, malice and revenge. The resentment which, instead of being expressed, is nursed in secret, and continually aggravated by the imagination, will, in time, become the ruling passion; and then how horrible must be his case, whose kind and pleasurable affections are all swallowed up by the tormenting as well as detestable sentiments of hatred and revenge!

Brood not over a resentment, which, perhaps, was at first ill-grounded, and which is undoubtedly heightened by a heated imagination. But, when you have first subdued your own temper, so as to be able to speak calmly, reasonably, and kindly, then expostulate with the person you suppose to be in fault; hear what she has to say; and either recon-

cile yourself to her, or quiet your mind under the injury by the principle of Christian charity.

But if it should appear, that you yourself have been most to blame, or if you have been in an error, acknowledge it fairly and handsomely; if you feel any reluctance to do so, be certain that it arises from pride, to conquer which is an absolute duty. "A soft answer turneth away wrath," and a generous confession oftentimes more than atones for the fault which requires it. Truth and justice demand, that we should acknowledge conviction as soon as we feel it, and not maintain an erroneous opinion, or justify a wrong conduct, merely from the false shame of confessing our past ignorance. A false shame it undoubtedly is, and as impolitic as unjust, since your error is already seen by those who endeavor to set you right; but your conviction, and the candor and generosity of owning it freely, may still be an honor to you, and would greatly recommend you to the person with whom you disputed.

Nothing is more endearing than such a confession; and you will find such a satisfaction in your own consciousness, and in the renewed tenderness and esteem you will gain from the person concerned, that your task, for the future, will be made more easy, and your reluctance to be convinced will, on every occasion, grow less and less.

The love of truth, and a real desire of improvement, ought to be the only motives of argumentation; and, where these are sincere, no difficulty can be made of embracing the truth, as soon as it is perceived. But, in fact, people oftener dispute from vanity and pride, which makes it a grievous mortification to allow that we are the wiser for what we have heard from another. To receive advice, re-

proof and instruction, properly, is the surest sign of a sincere and humble heart, and shows a greatness of mind, which commands our respect and reverence, while it appears so willingly to yield to us the superiority.

I know not whether that strange *caprice*, that inequality of taste and behavior, so commonly attributed to our sex, may be properly called a fault of temper; as it seems not to be connected with, or arising from, our animal frame, but to be rather the fruit of our own self-indulgence, degenerating, by degrees, into such a wantonness of will as knows not how to please itself.

When, instead of regulating our actions by reason and principle, we suffer ourselves to be guided by every slight and momentary impulse of inclination, we shall, doubtless, appear so variable and inconstant, that nobody can guess, by our behavior to-day, what may be expected from us to-morrow; nor can we ourselves tell whether what we delighted in a week ago, will now afford us the least degree of pleasure. It is in vain for others to attempt to please us; we cannot please ourselves, though all we could wish for waits our choice. Thus does a capricious woman become "sick of herself, through very selfishness;" and, when this is the case, it is easy to judge how sick others must be of her, and how contemptible and disgusting she must appear. This wretched state is the usual consequence of power and flattery.

PEDANTRY.

Perhaps my young friend is afraid, lest the men should suspect her of being what the world styles, in derision, *a learned lady.* Indeed! is this then a character so very easily acquired, that you are in danger of it the moment you emerge from the depth of ignorance, and begin to think and speak like a reasonable being? You are over-hasty in your apprehension: a learned lady is by no means a creature that we run the risk of being often shocked with. For my own part I have never, strictly speaking, seen such a one; and when at any time I have met what approached to that character, I must profess, I found nothing to excite terror. But possibly you mean a smatterer in learning. There, indeed, I join with you in wishing you may never incur the imputation.

That men are frightened at female pedantry, is very certain. A woman that affects to dispute, to decide, to dictate on every subject; that watches or makes opportunities of throwing out scraps of literature, or shreds of philosophy, in every company; that engrosses the conversation, as if she alone was qualified to entertain; that betrays, in short, a boundless intemperance of tongue, together with an inextinguishable passion for shining by the splendor of her supposed talents; such a woman is truly insufferable. At first, perhaps, she may be considered merely as an object of ridicule; but she soon grows into an object of aversion. Be assured, however, that where a character so unnatural appears, it is not the effect of too much knowledge, but of too little. The deep river flows on with a noble stillness, while the shallow stream runs babbling

along. Suspicious of her own deficiency, the pedant we describe, suspects lest you should discover it; but instead of learning caution from that consciousness, she strives to dazzle you with the little she does know: or else, what is more probable, elated with that which to her circumscribed view appears great, her vanity cannot restrain itself from displaying it on all occasions; when farther progress and higher ground, would have taught her modesty, by showing her immense regions of truth yet untravelled, of which she had no conception before.

In fact, we find that the best scholars of either sex are the least ostentatious. It will ever be so, where erudition is accompanied with judgment, and matured by reflection. Take care to preserve sober sense, and unassuming manners; far from giving disgust by literary attainments to any person whose regard is of moment, you will give pleasure to every thinking man and woman of your acquaintance. I am even inclined to believe, that, when in conversation, you claim no kind of pre-eminence, but instead of pretending to teach, are willing to learn—instead of courting applause, are ready to confer it—instead of proudly directing, are content quietly to follow the current of discourse, every creature living will be delighted with your deportment, will listen with attention, and even deference, to one who has thus learned, that the noblest improvement of superior knowledge, is superior humility.

Now and then, indeed, there may be an invidious female, who cannot bear to see herself outdone. But that is a circumstance, which will only add to your exaltation; while every one else will be tempted, for the sake of mortifying her, to pay the more respect to you. Be this as it may, the notion that letters are apt to generate self-conceit, because it

cannot be denied that the abuse of them has often done so, will in those of the least candor or discernment serve to heighten esteem for her, who considers an excellent understanding as only next in value to an excellent temper. If, on any occasion, it should happen that the foolish or the worthless of one sex, or of the other, are prejudiced against a young woman for discovering, though without parade, a cultivated mind—what then? Is not the single plaudit of a real judge sufficient to outweigh a whole theatre of others?

But you will ask, do we not often see handsome idiots complimented and caressed by those men from whom better things might be expected; while the most accomplished women in the same company shall be overlooked, if destitute of personal charms? The fact cannot be dissembled, and far be it from me to justify such partiality. There is in beauty a magic, which certainly does enchant for a time the generality of beholders: but this will by no means excuse the injustice of neglecting merit in those who want that advantage. Let it be remembered, however, that the triumph of their rivals is commonly like that of the wicked, short. The spell on which it is founded is soon broke. Men, at least of any significance, are seldom long in recovering their senses. The admiration raised by "a set of features, or the tincture of a skin," is often, by the witlessness of the possessor, thrown down in an instant. The witchcraft of a fair outside is always dispelled by familiarity. Nothing can detain affection or fix esteem, but that kind of beauty which depends not on flesh and blood. The least degree of understanding will be disgusted at petulance, caprice, or nonsense, even in the fairest form. External allurements are continually losing; internal at-

tractions are continually gaining. A beautiful character "is as the morning light, that shineth more and more unto the perfect day." Sense, spirit, sweetness, are immortal. All besides "withers like the grass." The power of a face to please, or indeed to displease, is diminished every time it is seen. When appetite does not predominate—and appetite cannot predominate always—the soul will seek a soul; it will refuse to be satisfied with any thing less. If it finds none, in vain shall the brightest eye sparkle, in vain shall the softest smile entice. But if a mind appears, and, wherever it resides, a mind will appear, it is recognized, admired, and embraced; even though the eye should possess no lustre, and smiles should at the moment be banished by sorrow.

> Mind, mind alone, bear witness earth and heaven,
> The living fountain in itself contains
> Of beauteous and sublime! Here hand in hand
> Sit paramount the graces.

ON FEMALE ROMANCE.

Most women are inclined to be romantic. This tendency is not confined to the young or to the beautiful; to the intellectual, or to the refined.—Every woman capable of strong feeling is susceptible of romance; and though its degree may depend on external circumstances, or education, or station, or excitement, it generally exists, and requires only a stimulus for its development.

Romance is, indeed, the charm of female character. Without it no woman can be interesting; and though its excess is a weakness, and one which receives but little indulgence, there is nothing truly generous or disinterested, which does not imply its

existence. It is that poetry of sentiment which imparts to character or incident something of the beautiful or the sublime; which elevates us to a higher sphere; which gives an ardor to affection, and a life to thought, and a glow to imagination; and which lends so warm and sunny a hue to the portraiture of life, that it ceases to appear the vulgar, and cold, and dull, and monotonous reality, which common sense alone would make it.

But it is this opposition between romance and sobriety that excites so strong a prejudice against the former. It is associated in the minds of many with folly alone. A romantic, silly girl is the object of their contempt; and they so recoil from this personification of sentiment, that their chief object seems to be to divest themselves altogether of its delusion. Life is to them a mere calculation; expediency is their maxim,—propriety, their rule,—profit, ease, or comfort, their aim; and they have at least this advantage,—that while minds of higher tone, and hearts of superior sensibility, are often harassed and wounded, and even withered, in their passage through life, they proceed in their less adventurous career, neither chilled by the coldness, nor sickened by the meanness, nor disappointed by the selfishness of the world. They virtually admit, though they often theoretically deny, the baseness of human nature; and, strangers to disinterestedness themselves, they do not expect to meet with it in others. They are content with a low degree of enjoyment, and are thus exempted from much poignant suffering; and it is only when the casualties of life interfere with their individual ease, that we can perceive that they are not altogether insensible.

A good deal of this phlegmatic disposition exists in many who are capable of higher feeling. Such

persons are so afraid of sensibility, that they repress in themselves every thing that savors of it; and though we may occasionally detect it in the mounting flush, or in the glistening tear, or in the half-stifled sigh, it is in vain that we endeavor to elicit any more explicit avowal. They are ashamed even of what they do betray; and one would imagine, that the imputation of sensibility were almost a reflection on their character. They must not feel, or, at least, they must not allow that they feel; for feeling has led so many persons wrong, that decorum can be preserved, they think, only by indifference. And they end in becoming really as callous as they wish to appear; and stifle emotion so successfully, that at length it ceases to give them uneasiness.

Such is often the case with many who pass through life with great decorum; and though women have naturally more sensibility than the other sex, they too, sometimes, consider its indulgence altogether wrong. Yet, if its excess be foolish, it is surely a mistake to attempt to suppress it altogether; for such attempt will either produce a dangerous revulsion, or, if successful, will spoil the character. One would rather, almost, that a woman were ever so romantic, than that she always thought, and felt, and spoke by rule; and should deem it preferable that her sensibility brought upon her occasional distress, than that she always calculated the degree of her feeling.

Life has its romance, and to this it owes much of its charm. It is not that every woman is a heroine, and every individual history a novel; but there are scenes and incidents in real life so peculiar, and often so poetic, that we need not be indebted to fiction for the development of romance. Christians will trace such scenes and incidents immediately to Prov-

idence, and they do so with affectionate and confiding hearts; and the more affecting or remarkable these may be, the more clearly do they recognize the Divine interference. They regard them as reminiscences of Heaven, to recall to them their connexion with it, and remind them, that whatever there may be to interest or excite their feelings here, there is infinitely more to affect and warm their hearts in the glorious and glowing prospects beyond.

It is natural that women should be very susceptible to such impressions; that they should view life with almost a poetic eye; and that they should be peculiarly sensitive to its vicissitudes. And though a Quixotic quest after adventures is as silly as it is vain; and to invest every trifle with importance, or to see something marvellous in every incident, is very preposterous; there is no reason why the imagination should not grasp whatever is picturesque, and the mind dwell upon whatever is impressive, and the heart warm with whatever is affecting in the changes and chances of our pilgrimage. There is, indeed, a great deal of what is low and mean in whatever is connected with this world,—quite enough to sully the most glowing picture; but let us sometimes view life with its golden tints,—let us sometimes taste its ambrosial dews,—let us sometimes breathe its more ethereal atmosphere: and let us do so, not as satisfied with any thing it can afford,—not as entranced by any of its illusions; but as those who catch, even in this dull mirror, a shadowy delineation of a brighter world, and who pant for what is pure, celestial, and eternal. This is surely better than clipping the wings of imagination, or restraining the impulses of feeling, or reducing all our joys and sorrows to mere matters of calculation or of sense.

They are indeed to be pitied, who err in the opposite extreme—whose happiness or misery is entirely deal; but we have within us such a capacity of both, ndependent of all outward circumstance, and such power of extracting either from every circumtance, that it is surely wiser to discipline such a aculty, than to disallow its influence.

Youth is, of course, the season for romance. Its uoyant spirit must soar, till weighed down by earthy care. It is in youth that the feelings are warm, nd the fancy fresh; and that there has been no light to chill the one or to wither the other. And t is in youth that hope lends its cheering ray, and ove its genial influence; and that our friends smile pon us, and our companions do not cross us, and ur parents are still at hand to cherish us in their osoms, and sympathize in all our young and ardent elings. It is then that the world seems so fair, and ur fellow-men so kind, that we charge with spleen ny who would prepare us for disappointment; and ccuse those of misanthropy who would warn our o confiding hearts. And though in maturer life e may smile at the romance of youth, and lament, erhaps, its aberrations, yet must we often regret e depth of our young emotions, the disinterestedess of our young affections, and that enthusiasm f purpose which, alas! we soon grow too wise to herish.

Young women are peculiarly liable to enthusiasm f every kind. They are so gentle, and so tender, nd so imaginative; and they have often so much isure to indulge in reveries and ecstasies, that it is ot to be wondered at that they should be occasionlly somewhat visionary. Yet their extravagance as contributed more than any thing else to bring iscredit upon sentiment. Its affectation often sick-

ens more even than its folly. It is so distressing to see a young woman sighing, and weeping, and dreaming away her existence; one moment in a hysteric, and another in a faint; always getting up a scene, or supporting a part, that one is almost prepared to accede to any tirade against sentiment, the caricature of which is so truly absurd. Young women should be taught the folly of sentimentalism. They should be taught, that though it is a very right thing, and a very serious thing, to feel, it is a very wrong thing and a very silly thing to be languishing and affected. They should learn to look at life through a faithful medium; to see its long perspective in all its true variety of light and shade, of what is beautiful and what is depressing. And if, even while they allow the preponderance to the latter, their eye will still seek out and linger on some few bright spots, and their young anticipations will scarcely submit to be sobered by any thing but by their own experience, they should, on this account especially, learn to stretch their view beyond this earthly prospect, to rest their sight upon a far distant land, where there is, indeed, every thing to transport, and every thing to satisfy; where there are scenes too vivid for imagination to paint, and pleasures too sublime for intellect to conceive.

The romance of youth is naturally associated with that of love, and it is the intimacy of their union, and the inconsequences which frequently result from the latter, that may in some degree account for the horror which certain persons entertain of sentiment. A romantic girl is concluded to be in love, or ready to become so. She is, in her imagination, a lady of romance; and her sensibility is the cause of a thousand follies, if not of more serious aberrations. Love seems to her such a pleasing dream; it is identified

vith so many soft and sweet emotions, and associat-
d with so many picturesque and pretty things; with
he interesting flutter, and the speaking sigh; with
nusic, and poetry, and moonlight, and a cottage,
nat her foolish heart welcomes its very name; and
he courts the tender passion, till she is, or affects to
e, its victim. And no wonder, then, that she cher-
shes it, be it ever so incongruous. Opposition is its
ourishment, for it is her ambition to be a heroine;
nd though she might disdain her inamorato were
e admitted to her mother's drawing-room, she will
ink him irresistible as she smiles on him from a
arret; and will nurse and pamper her capricious
nd wayward fancy, till it become a dangerous dis-
se.

And even without such excess, there is often a
reat deal that is foolish and sentimental in young
omen, which the modish coquetry and silly vanity
the world tend too much to encourage. To be the
ject of admiration and remark; to talk over in
e morning coterie the flirtations of the evening
sembly; to be absorbed by a Platonic sentiment,
ay seem at the time very interesting. But these
e often the beginnings of sorrow. If love has ren-
red many women very unhappy, and some very
minal; if that, which may be the fountain of a
oman's joy, becomes to her too often only a source
misery; if, instead of leading a contented and
eful life, she pines away in chagrin, or languishes
inertness, or becomes at once an object of pity
d of blame; this is often attributable to the mere
atification of a paltry ambition, or to the in-
lgence of a morbid sentimentalism, which a little
ergy and a little common sense would soon have
oduced. She has talked and mused herself into

love, and has affected the symptoms, till they have really taken possession of her heart.

A little wholesome occupation is by far the best cure for this fantasy. It is the best remedy both for sickly fancies and for real grief; and persons even of superior intelligence and high religious feeling need and experience its efficacy in the latter. And for the hypochondriasis of love it is an infallible specific, and those who have not recourse to it are wilful suicides. Yet it is a better preventive even than it is a cure; and to keep the mind well exercised, and the body actively engaged, is an effectual antidote to the extravagances of sentiment, or the inconsequences of romantic passion.

Still, however silly sentimentalism may be, an attempt to reduce to cold calculation the warm affections of youth is very unwise, as well as, for the most part, very futile. The follies of romantic persons are often attributable to such treatment. It is precisely the girl who has been daily schooled in lessons of mere worldly prudence,—who has been told that love exists only in the reveries of poets,—and that it is highly indecorous and wrong ever to entertain such a sentiment, who will listen to the first fond tale, and will give away her heart to the first bold bidder, and who will fancy that there can be nothing so interesting and delightful as a descent on a rope ladder, or a flight to the Tweed. Or if she is so credulous and so docile as to believe and follow her instructors, how certain are they to render her unhappy! They will lead her to take the most important step in life with the same indifference, and for the same reasons, as she would accept a partner or conclude a bargain; and she will then have to experience all the bitterness, and be exposed

all the dangers, of a life without sympathy, and a union without affection.

And why deprive life of its softest charm, and oman of her loveliest attraction? Is there any ntiment so sweet as that which unites those who rtuously and truly love;—which identifies their pes, their joys, their prospects;—which inspires e weaker with affiance, the stronger with sympay;—which becomes more pure, more disinterested, ore intense, the longer it is experienced;—and hich, looking beyond the narrow span of this rthly existence, longs for its renewal in a brighter rld? And is there any thing which can compente for the want of such a sentiment in woman? ie may amuse, or dazzle, or look pretty; she may ow off well in a drawing-room, and gratify for a ile the vanity that selected her; but her brilliancy nnot compensate for her indifference; nor can *she* spire an exalted sentiment who is herself incapae of feeling it. What but love can dictate the enities so essential to domestic happiness,—can cuse mutual faults,—can drive away dullness, and ve interest to duty,—can lighten every burden, d enhance every pleasure,—can sweeten every ng bitter, and render more grateful every thing eet? Love is indeed the golden thread which parts richness and value to the coarsest woof,—d happier, far happier, are they, who, with love in ir hearts, encounter many a shock, and cope with ny a struggle, than they who, soured by mutual sesteem, find even their luxurious indolence fauing, and their costly pleasures disappointing and teless.

It were well that young women should feel that ection is a thing too precious to be thrown away, d too serious to be trifled with. They may, and

probably they will, love;—and, if the object b worthy of their regard, the more deep and sincer the sentiment, the more likely is it to make then happy.

Such is indeed *their* due who are themselves i earnest,—and minds and hearts of the finest ton will be the most jealous of any thing like coldness Nor is it depth of sentiment which is to be appre hended;—it is that fickle, shallow, perverse, an silly day-dream, which women miscall love, whos results are so pernicious, and whose effects on char acter are so undermining. There is nothing disin terested or elevating about it: it is often mere vani ty,—the *eclat* of an admirer,—the excitement of courtship,—the matrimonial equipment,—the brida attendance,—the privilege of precedence,—or, a was once said by a young and gay *fiancé*, of havin gloves and ribands to match.

There is a great deal of spurious sentiment i every thing. And the affectation or misapplicatio of feeling is far more prejudicial than its excess Thus the sympathy which works of fiction excit though it has in it something tender and romantic by no means involves real feeling. The young wo man who is versed in romances will, no doubt, ac quire the language of sentiment. She will have sigh and a tear for every occasion,—a languishin look, and a nervous palpitation; she will condol with every tale of distress, and be exuberant, at leas in her professions, of sympathy. She will even im agine it very pretty and picturesque to appear in cottage,—to drop a guinea on a poor man's table,— and to receive, with blushing modesty, his lavish thanks. But when the effort is really to be made,— when she finds that charity involves self-denial an exertion,—that she must rise from her luxurious

uch, and soil her silken sandals, and encounter rhaps rudeness and ingratitude from the objects her relief,—and that all this is to be done without servation or applause,—that there is no one to rhear her silver voice, or to watch her gliding tstcps, or to trace her fairy form as she passes wn the village street,—then her philanthropic ar- cools,—she shrinks from the painful duty, and covers that what is very interesting and poetic in scription is very dull and irksome in practice. e very morbidness of her sensibility is a bar to real exercise of benevolence;—she cannot bear look upon pain: there is so much that is offensive human misery, and unromantic in its detail,— re is so much that is appalling in scenes of mis- , and sickness, and death, that she recoils from mere observation of such calamities, and shuts eyes and closes her ears to genuine distress, m the same feelings that cause her to scream at approach of a spider, or faint at the sight of od.

Yet she delights to nurse imaginary griefs, to in an ideal world,—and so to pamper her fancy, l excite her sensibility, that they alone become to prolific sources of unhappiness.

There is a romance in grief which is highly po- . There is something sublime in the extremity human woe. Who does not feel its pathos when reads of Antigone or of Hecuba,—of the daugh- of Aiah, or of the widow of Nain? Who does feel it when he witnesses or experiences the too quent tragedies of ordinary life?

Yet there is here also danger in the indulgence sentiment. There may be a pride in the excess grief. There may be a luxury in the exuberance ears. There may be a dreaming trance, in which

the sufferers find almost pleasure, and from whic they will not descend. And thus they may shrou themselves in their grief, and discard every thin which would divert them from its contemplation,– and indulge in a fond and sentimental reverie, whic they may almost imagine it a desecration to disturl

This is not unfrequently the case with wome whose minds are sensitive, but weak, and who seer to make a merit of giving way to sorrow. But it i a perversion of feeling, not its consequence. Fo that sentiment is in reality most intense that doe not indulge itself in expression; that grief most a fecting that is not selfish; that emotion most nobl and sublime that elevates not to ecstasy, but to ex ertion,—that does not spend itself in weeping over tomb, or in wailing a coronach, but sends the mourn er forth in modest, quiet, unobtrusive sorrow, to en counter again the trials of life, and to fulfil its obli gations.

The sensitive mind discovers poetry everywhere As it is touched with whatever is affecting in th chances of life, so does it taste whatever is pictur esque in the objects of nature. All that is majesti and lovely here is to it a source of delight, and help it to form a more just conception of him who is th Author of so much beauty. It is thus that in th images of earth may be recognized the tokens o eternity,—in the canopy of heaven, and the expans of the ocean,—in the setting glories of the sun, an in the melting colors of the rainbow,—visions an emblems of a brighter world.

And the emotions thus excited are very good fo us. They are the dews that refreshen the heart and prepare it for spiritual culture. They are th voice of God speaking to us in his works, and de manding our affection and our service.

The mere affecters of sentiment have, however, capacity for deep feeling. They may travel over e world to support their pretensions; may scale e Alpine range, and tread the Hesperian shore, d stand upon the ruins of the Capitol; but they el no kindling of spirit, no soft and sad reminisnces,—they have no object but to compose a jourl or to embellish an album.

Thus it is sometimes with young women to whom e common-places of sentiment are familiar; who e fluent in expression, and ready with their pen, and who affect pathos, and study the picturesque. ey have, perhaps, made a pilgrimage to St. Pe's, or a tour to the Lakes; they have sailed on e bay of Naples, or have sketched Windermere: y talk of nothing but "the eternal city," or of tumnal tints; and we are alternately wearied by ir bad drawings and their worse taste.

Not, however, that their sentimentality is altother affected. On the contrary, they often feel at moment all that they express; and though their apsodies may be transient, they are genuine. Won is naturally susceptible, and especially so when imagination is excited, and when fancy as well feeling is encouraged to expatiate in the region romance. It is for this reason she is so susceptiof the charms of verse. Perhaps there are few ng women who have not, at some time or other, oked the muse, and who have not in their portos the fragments of an address to Phœbus, or of ode to Cynthia.

And it may be said that theirs is a harmless pas, and at least does not deserve our censure. But re is always danger in fictitious feeling. It is ays to be apprehended, lest those devotees of g should poetize real life; lest the same exagge-

ration which converts a pond into a lake, and a shrubbery into a forest, should sometimes transform a gardener into an Orlando.

Nor does any thing bring sentiment so much into discredit as its caricature. It is easy to assume the eccentricities of genius, to affect abstraction, and to apostrophize the moon. But one would almost rather that a young woman had no poetical taste, than that she were always inditing sonnets or reciting Lord Byron.

We must not mistake affectation for taste in any thing. The one always leads to silliness and extravagance,—the other teaches us to appreciate true beauty.

It is the same with the fine arts as with poetry. Real enthusiasm in both generally leads to excellence; but the affectation of sentiment is the symptom of a weak mind. To be perpetually discussing Canova and Chantry, or referring to the Louvre or the Vatican,—to be in ecstasies with every bit of broken marble, and to trace an original in every dirty picture,—may amaze the ignorant and credulous, but is, in reality, very absurd. They who know most can least tolerate such pretension; and it is much to be regretted when young persons read, take lessons, and travel, not that they may acquire what is valuable, or observe what is really important, but because it is fashionable to affect and display an interest in every subject of feeling and taste.

Besides, the danger is, lest a similar extravagance be evinced elsewhere, and lest an abuse or affectation of sentiment on all points be substituted for real feeling. Nothing, for instance, is more to be apprehended than such a mistake with regard to religion. The influence of romance, indeed, here is very dangerous. Not that we are to be insensible to

the beauty of the Christian system, nor that our perception of it should not mix with and heighten our devotional impressions; but the danger is, lest we mistake our admiration of it for our reception of its truths, and a mere intellectual excitement for spiritual fervor.

Eloquence, poetry, even music, and the fine arts, may be appliances of religion; nor, though we ought to be jealous of their influence, is it necessary that we should exclude them. The poetry of Scripture, the eloquence and harmony of nature, our very constitution, prove that these are intended to be links in the chain which is to draw our hearts to heaven.

But, then, there is not unfrequently cause to suspect that it is the poetry, not the truth, of the gospel, of which the heart is enamored. It melts under an appeal—it is touched by the impassioned eloquence of the pleader;—it yields not to his arguments, but to his persuasion. Could he have been equally pathetic on any other subject, he would have been equally successful.

Such impressions are generally transient. They evaporate in a few tears;—and a compliment to the sermon, and a complacent recollection of the sensibility it excited, are its sole results.

But there may be a more permanent, yet equally illusive, affection. Religious enthusiasm is often nothing more than religious romance. It is the consequence of some vivid impression on the fancy or the feeling, without a proportionate conviction of the understanding; or, at any rate, without an accurate knowledge of scriptural truth.

Sudden conversions are on this account suspicious; not because they are unlikely, but because they are too often unreal. If the fire from heaven has often shot like lightning through the soul, and

at once purified and absorbed its affections, there has been, not unfrequently, a less ethereal spark, whose brilliancy has dazzled and misled them. And women are very prone to be thus deceived. They are suddenly struck with the poetry of religion, and yield to it at once a sentimental and enthusiastic homage. And there is so much apparent fervor in their piety, that we cannot dare to think it unreal: there is so much tenderness and devotedness in their service, that we scruple to question its sincerity.

Yet self-deception may be carried to a great extent. There is very much to excite in religion; there are the glowing imagery and the touching simplicity of Scripture; the pathetic story and the sublime purpose of the Gospel; its affecting development and awful catastrophe; and these things address themselves so powerfully to the imagination and the heart, and independently of spiritual influence so affect them, that we can scarcely wonder that impressions thus excited should impose on many, because they bear all the appearance of being genuine. Yet they may be only the tribute which sensitive minds must pay to poetry everywhere; and their inadequacy proves that Christianity is something more than a mere matter of taste and feeling, and that it implies the operation of Divine Grace.

Even where this grace is accorded, there is still room for mistake. Christians may not clearly distinguish their own impressions; they may not discriminate between what is innate and what is implanted;—between a constitutional bias and an infused principle;—between natural sensibility and religious feeling. And they may thus be betrayed into a thousand errors.

Female romance finds ample room for indulgence

in the religious visions of the present day. The mystic trance, the unknown tongue, the pretended miracle, as they are the creation, so are they the aliment of enthusiasm. There is something so exciting in being transported beyond common-place incidents,—in being no longer fettered by physical possibilities,—in being ourselves the expectants, if not the actual recipients, of extraordinary powers,—that one can scarcely wonder at a credulity at once so flattering and so delightful. One almost scruples to disturb so delicious a reverie, and to bring down the Quietist from her ambrosial cloud,—but that one cannot but apprehend some danger from her flight. Perhaps, indeed, it might be better to let her rhapsodize undisturbed; for time must break the enchanted glass: and if, with the destruction of her visions, reason and religion resume their sway, she will be glad to return to the practice of known duty, and to substitute simple truth for subtle phantasies.

Enthusiasm is not unfrequently a mere animal fever, which is perpetually nursed by stimulants, when it ought to be allayed by sedatives. It is a wandering of mind, bordering on delirium, which exaggerates realities, and embodies shadows, and yet has a painful consciousness of its own aberrations. For the enthusiast has often her misgivings, which are, indeed, the best symptoms of her state. They are as lucid intervals which indicate returning reason. And happy will she be when her malady subsides; and when, instead of seeing visions, and hearing voices, and mistaking phantoms for celestial forms, she submits once more to the simplicity of Scripture, and walks once more quietly and humbly with her God.

There are female visionaries from whom one can

not but anticipate such a termination. They are so good and so sincere; their feelings are so tender, their hearts so affectionate, and their piety so warm; they have so sweet, and kind, and heavenly a spirit, that though we must fear that they have erred very far from the truth, we cherish the persuasion that they will soon return. They deserve our esteem, our love, and, as far as may be, our sympathy; and if, in spite of their gentleness, their creed is exclusive, and they scruple not to question the safety of those who, in any degree, differ from them, let it, on the other hand, be our care to act, that, in whatever else they may think us deficient, they may learn from us a lesson of charity.

But let not their zeal or their amiability prevail with us to entertain their errors. It may, indeed, require some firmness to resist them; we may admire their piety, and prize their good opinion; we may even feel that their appeal is not without power; but let us bring their doctrines to the test of Scripture, and if they will not stand this scrutiny, let nothing prevail on us to entertain them.

We are safe only when truth is the object of our affections, and when we find in it satisfaction and delight. And surely it affords enough for the most ardent mind. Is there not in the Gospel every thing that is sublime? Is there not in God, as he is there revealed, every thing to engage our hearts?

Why then should we look for him where he is not? He has walked in the form of man; he has spoken in the language of earth, and he now appeals to our human feelings, and asks our reasonable service.

Religion is, indeed, not a mere system. It is full of sentiment and love: a sentiment that calms, and a love that occupies the soul. And happy, only, is

the woman who experiences these, who finds in the assurance of the Divine sympathy, and in her love to God, a cordial to her spirit, an anodyne to her griefs, and a stimulus to her hopes. Duty then loses all its irksomeness, for it is the tribute of love; and the Christian rejoices in a sense of that union which binds her, in grateful dependence, to the Giver of all good.

And as, though not insensible to present blessing nor ungrateful for present refreshment, she feels the lurking thorn in every thing connected with earth, she therefore dwells with greater delight on the prospect of a happier world. She tastes whatever there is of God here, and looks for the full and perfect manifestation of him in his immediate presence.

MORAL DEPORTMENT.

MENTAL improvement should always be made conducive to moral advancement; to render a young woman wise and good, to prepare her mind for the duties and trials of life, is the great purpose of education. Accomplishments, however desirable and attractive, must always be considered as secondary objects, when compared with those virtues which form the character and influence the power of woman in society. Home has justly been called "her empire;" and it is certain that to her it is a hallowed circle, in which she may diffuse the greatest earthly happiness, or inflict the most positive misery: it is never so narrow but from thence may stream many a benignant ray to illume a neighbor's dwelling, and it may be wide enough to give light to thousands. The virtues of a woman of rank and

fortune, extend far beyond the mansion where she presides, or the cottage which she protects, by the example she offers, even in the most unostentatious manner and in the most trivial actions, to those around her and below her. Gently, imperceptibly, but most certainly, will she imbue with her own purity and beneficence the atmosphere in which she moves; softening the obdurate, correcting the depraved, and encouraging the timid. Those who are not placed by Providence in so brilliant a sphere, may, by their conduct, produce the same effects, in a more limited circle and in a less degree, but with equal honor and satisfaction to themselves.

The virtues of the heart must be cultivated not less than the acquirements of the mind, or we shall look in vain for the fruit we desire; nor must we expect mere girls to exhibit those flowers which only experience can supply, or labor attain, in either case; but as it is certain, that knowledge and virtue may, and generally do, grow up together, so we may earnestly entreat the young to give to this subject their most anxious attention.

In examining their own conduct, analyzing motives and correcting errors, repressing those faults to which they know that they are prone, and resolving to cultivate virtues in which they have proved themselves defective,—females, at all ages, are, it is evident, exceedinlgy well employed, but more especially so at that happy season of life, when prejudice and habits have taken no deep root; when passions are generally easy of control, whilst the sensibilities and affections of the heart, and all its better impulses, are awakened, to aid us in the task.

Such is the bias of our natural dispositions toward some particular modification of good or evil, that it is a difficult task so to offer advice in the

management of temper and inclination, to girls in general, as to bring it home to the feelings of any particular individual. There is no occasion to recommend gentleness to the timid, nor courage to the bold: to inspire the ambitious with emulation, or recommend ingenuousness to the open and sincere; we, nevertheless, will venture to lay before our young readers what may be termed a list of virtues, not one of which can be dispensed with in the female character, since all will, unquestionably, be called for, at one period or other, in their path through life, as a means of security to themselves and of benefit to others, and which are positively demanded by the religion which they profess as Christians.

Piety, integrity, fortitude, charity, obedience, consideration, sincerity, prudence, activity, and cheerfulness, with the dispositions which spring from, and the amiable qualities which rise out of them, may, we presume, nearly define those moral properties called for in the daily conduct and habitual deportment of young ladies. On some of these I beg to dilate a little, not merely for the purpose of explaining what will be self-evident to every reflecting mind; but in order to impress more deeply on the memory, assertions and facts too frequently forgotten in the confusion of multifarious engagements, or more amusing disquisitions. Allow me to say, I would do more: I would address myself warmly, tenderly to the heart of every young creature who casts her eye over these pages; entreating her, by every affectionate epithet, and every powerful motive, to consider their importance to herself, and all whom she loves, or may love,—their consequences through life and after death.

PIETY

Includes faith, devotion, resignation, and that love and gratitude to God, which stimulate us to inquire his will, and perform it, so far as the weakness and imperfection of our nature permit. It offers the best foundation, not only for solid happiness, but for that serenity of temper, and disposition to innocent gaiety, which is at once the charm and the privilege of youth. No idea can be more fallacious than the supposition that the refined and rational pleasures of society are incompatible with those acts of devotion, and that occasional abstraction of the mind from worldly pursuits, practised by every pious person. The lofty aspirations, the deep humility, and unshrinking confidence of a Christian, in those moments when the soul may be said "to commune with her God," can have no other effect on any well-regulated mind, than that of adding sweetness to the usual intercourse, and interest to the common incidents of life. It increases the endearing submission of the daughter, the fond affection of the sister, the kindness of the friend, and the generous forbearance of the superior, by a perpetual sense of the abiding presence of Him, from whom we have received the blessings, or by whom we are exercised by the trials, these dear connexions may impart, and extends our sympathy to the whole human race. I lately had the pleasure of witnessing the deep interest taken by two amiable sisters in two younger branches of the family, on their becoming professors of religion, and shall not soon forget the peculiar tenderness, the lively attention, with which each party regarded the other the remainder of the day. A new and holy tie seemed added to their former bonds; a sweet seriousness, by no means allied to

sadness, sat on the face of the younger; whilst smiles, as of welcome to new blessings and enlarged affections, illumined the countenances of the elder, who were both still under nineteen,—most elegant and accomplished young women, moving in the first circles of society. I am well aware, that all high-wrought emotions, however pure and exalted, must subside; but they leave, like the rose, fragrance when their bloom is faded; and I am justified in believing, that these sisters played their next duet together, contrived a new dress for their mother, or engaged in any of the common occupations of life, with increased attachment and more lively interest, in consequence of the sympathy in devotional feelings they had experienced for, and with, each other.

INTEGRITY

Is a virtue of great extent: it includes rectitude of intention, honesty of action, an aversion from all deceit, and that sense of justice which prevents us from injuring our fellow-creatures, not only in word or deed, but even in thought. The world is extremely deficient in that common honesty, which every one would blush to have doubted; therefore, it well becomes us all to examine our claims to being considered persons of sound principles: and young people should closely look into their own bosoms, and determinately subdue in themselves all those propensities which militate against their own sense of uprightness. They should remember, that all extravagance has a direct tendency to great evil, and has rendered more persons unjust than any other failing. It is one of the most pernicious branches of selfishness, which always seeks to appropriate that which it desires, without considering the claims of another; whereas, a generous and no-

ble spirit would renounce its own wishes for another's good; and a simply honest mind would, at least, scrupulously weigh its own rights, lest it should encroach on another's. It is the more necessary to gain proper ideas on this subject, because the farther you advance in life, the more you will be tried. In my opinion, all young persons, on leaving school, ought to have a regular income, to which, whether it be large or small, they should accommodate their expenses. Wise parents will render it suitable to their rank in life, and the necessities their daughter may happen to have for her appearance in society. Too much or too little, will be found alike injurious: the former will render an unthinking girl profuse, and a prudent one covetous: in one case, money will be wasted to no good end; in the other, accumulated for no beneficial purpose. Too small an allowance, though the lesser evil of the two, should also be avoided, as being likely to induce envious dispositions, petty meannesses, and to prove injurious to that strict sense of integrity, that undeviating rectitude, which is not only the best bond of social life, but the hinge on which domestic happiness and individual respectability are continually turning.

FORTITUDE,

Like integrity, may be termed one of the severer virtues; but it is not the less necessary for the weaker sex, since with less physical strength, and fewer opportunities of improving it, either mentally or corporeally, woman is yet called upon to exert great powers of endurance, both actively and passively. The pains of sickness, the misfortunes of life, the inflictions of calumny, call upon her for patience under suffering, and firmness, resolution, and perseverance in conduct; without these qualities, a

woman, however engaging or attractive as a companion, must be found deficient in all the nearer relationships of life, and incapable of fulfilling its more important duties, all of which, in her own person, or that of some near connexion, demand the assistance this virtue, in one of its many forms, can alone supply.

CHARITY.

The sweet exercise of this virtue seems so congenial to the nature of youth, that I would rather seek to regulate its impulses, than recommend it to an attention, I trust, already attained. A young lady, rich in the possession of friends and fortune, who is devoid of pity, incapable of the offices of humanity, or withholding the aid of charity, appears to me an anomaly in creation. To this fair miser, —this scentless flower, which shall blossom without esteem, and fall without regret, I offer no advice on the subject; but to the generous, tender, and kind-hearted girl, whose wishes run beyond her means,—to the scrupulous and prudent, who fears lest she should commit an error whilst she indulges a virtuous inclination,—I would suggest a few admonitions.

Whether you are the mistress of a regular allowance, or the proprietor of casual sums, never fail to appropriate some portion of your pocket-money to a charity-purse. When you are making purchases, and, after due deliberation, see that of two articles the cheaper will answer your purpose, add the money you thus save to the same sacred deposit, by which means you will seldom be placed in the painful situation, of eagerly desiring to give, whilst you are conscious that in prudence and justice you have nothing to bestow. Economy is the handmaid of charity; without her aid, the melting heart and the

tearful eye are of no avail; therefore never despise her assistance, even in trifles: but as cases will occur so pressing on the claims of humanity, for present and larger help than the purse in question can supply, you may sometimes encroach, without blame, upon your general store; in which case, make up the deficiency by some new act of self-denial; for regularity is as necessary a duty as charity is an agreeable one.

Do not forget that charity has a much wider signification than alms-giving. Affability of manners; gentleness of demeanor; attention to the courtesies of life; compassion towards all who suffer, whether high or low; a kind construction of all the words and actions of our fellow-creatures; and patient forbearance, or generous forgiveness towards those who have grieved or injured us,—are also demanded by this virtue. "Charity suffereth long and is kind;—charity envieth not;—charity vaunteth not itself,"—is the language of that Apostle who best understood its nature and has so touchingly concentrated its qualities.

OBEDIENCE

Is so much demanded in the female character, that many persons have conceived it was the one virtue called for in woman, as it must be deemed by all to be such in a child. If man, as the guide and head of woman, were himself a perfect creature, this would, unquestionably, be true; but as a being, accountable to her Creator, and endowed by him with reason, unqualified and implicit obedience to a creature like herself, liable to many errors, cannot, consistently, be required. It is, however, certain, that in whatever situation of life a woman is placed, from her cradle to her grave, a spirit of obedience

and submission, pliability of temper, and humility of mind, are required from her; and the most highly-gifted cannot quit the path thus pointed out by habit, nature, and religion, without injury to her own character. Modesty, which may be termed the inherent virtue, and the native grace, of woman,—which she may be exhorted to retain, but will seldom be entreated to acquire,—renders obedience, in general, easy and habitual to her, especially at that period of life, when she is placed under paternal care, and "the yoke is easy,—the burden light." There are, however, gay and buoyant spirits, haughty and self-willed minds, even among the softer sex, that are not otherwise ill-disposed, who feel obedience a difficult task, and are ready to question the wisdom, or analyze the rights, of "all in authority over them." To such I would urge this virtue as a religious duty, if they could not submit to it as "a reasonable service." I would beseech them, as females called to self-control and meekness, to obey, "for conscience sake," in every case where conscience itself did not utter the command, "hitherto shalt thou go, but no further."

CONSIDERATION

Is of the utmost value in that situation where the conduct of woman has its greatest utility and most valuable influence,—the domestic circle. It combines the powers of reflection with the sentiments of kindness, and saves from many an anxious hour, and wearisome labor, the parent who thinks for you, the teacher who instructs you, the servant who toils for you. It is a gentle and feminine virtue, unobtrusive as to appearance, but important in effect. The threatenings of incipient disease,—the ruin caused by foolish expenditure, or likely to ensue from

idle speculation,—the temptations which might have misled an ignorant servant,—the disclosures that would ruin an imprudent acquaintance,—the present aid that may save a wretched family,—may be happily prevented or supplied by consideration. It is the "still small voice," which can allay the tempest, or direct the tide of human affairs, by an agency alike mild and beneficial, powerful and unassuming.

IMPORTANCE OF RELIGION TO WOMAN.

Religion has been sometimes decried as the passion of weak men, of women, and children. Woman may blush for the association which the ridicule involves, but she has no reason to be ashamed of her propensity. May it ever be her distinction! It is the pearl which adorns as well as enriches.

To say that she is more religious than the other sex seems, indeed, to imply a reflection on the latter; yet, if the fact be true, it is no more than might be expected. The position and habits of woman are comparatively favorable to piety. She needs solace and occupation, and religion affords her both. Without it, her character is sadly defective, even in the eyes of ordinary persons. A woman may as well be without heart as without religion; and few men, however irreligious themselves, but would shrink from impiety in her. It involves a coldness and hardness of character offensive both to taste and feeling. Even when infidelity was more in vogue than it is at present, when it had almost monopolized talent, and identified itself with enlightened sentiment, the few women who volunteered under

its banner, were treated with the contempt they deserved. The female Quixote broke her lance in vindicating the "Rights of Woman;" and no one sympathized in her defeat.

The mere suspicion of irreligion lowers a woman in general esteem. It implies almost a reflection on her character, for morality cannot be secure without religion. A woman must hold no converse with the enemies of either. She knows that the romance, which invests impiety with the charm of sentiment, must not lie upon her table; nor must she be supposed to be acquainted with the poem, which decks out vice with the witchery of song.

Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security.

There is nothing so adapted as religion to her wants. Woman has many trials, and she therefore peculiarly needs support; and religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These, as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne.

Religion is just what woman needs. Without it she is ever restless or unhappy; ever wishing to be relieved from duty or from time. She is either ambitious of display, or greedy of pleasure, or sinks into a listless apathy, useless to others, and unworthy of herself. But when the light from heaven shines upon her path, it invests every object with a reflected radiance. Duties, occupations, nay even trials, are seen through a bright medium; and the sunshine, which gilds her course on earth, is but the dawning of a far clearer day.

CONCLUSION.

HAVING treated on what appear to us to be some of the most important topics of life, education, and manners—having called in to our aid the observations of the wise and good of past and present times, and digested the whole into a concise form suitable for a manual, or, to use the quaint language of a former age, a *vade mecum:* it only remains for us to take leave of our readers, with the fervent hope that even our humble labors may contribute somewhat to the formation of that character in our fair countrywomen, which shall not only win the hearts of all who can feel the best influence of true loveliness, but command the respect of all who know how to appreciate genuine worth.

If, fair one, who in a few moments will close this little volume, you earnestly desire to arrive at such a result, obey the injunction so admirably expressed by the sweetest of our native poets:—

So live, that, when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon; but, sustain'd and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

THE END.